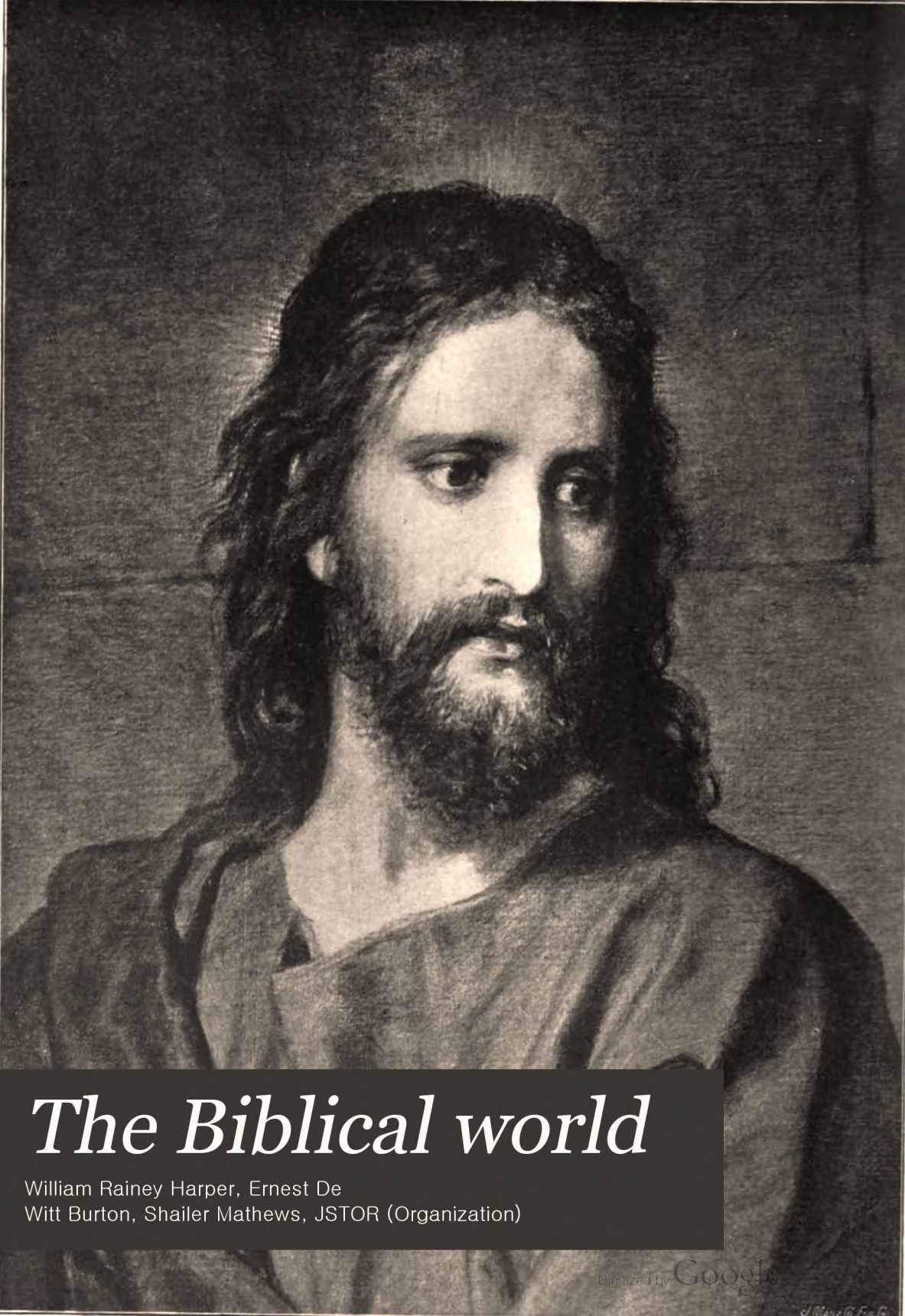
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The Religious Situation in State Universities — WILLIAM A. SCOTT

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The Relation of New Testament Theology to Alexandrian Thought — WALTER F. ADENEY

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OLIVE TREE IN THE GARDEN OF GETHSEMANE

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Walter Frank

THE BIBLICAL WORLD

VOLUME XXVI JULY, 1905 NUMBER 1

Editorial

A QUESTION OF VALUE

It would be difficult to name a question more fundamental for moral life, and more important to be considered precisely at this time, than the question of the ultimate values of life. Is it men or things that are supremely valuable? The question may be approached from two points of view. In which direction does the experience of the centuries point? What have the men of deepest moral insight thought? For the present we will leave it to the historian and the sociologist to answer the question from the first point of view, and ask only: What was the thought of Jesus, that man of all the centuries most endowed with insight into moral questions?

Jesus has something to say upon this question. He met it and answered it, for example, when the Pharisees complained of his disciples for plucking grain on the sabbath day. Over against the claims of a sacred day to sacred observance were set the needs of hungry men. As between these two, a sacred institution and the common needs of common men, Jesus gave his voice for men. He did not stop to question the Pharisees' interpretation of the Old Testament law, however much he may have dissented from it. He went to the heart of the question by at once declaring that when the claims of a sacred day were opposed by the claims of human need, the former must yield to the latter. That this was really his point of view, that he had in mind a general principle, and was not simply expressing a judgment concerning the sabbath, is interestingly

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shown by the argument by which he sustained his position: "Have you never read what David did when he was hungry and they that were with him, how he went into the house of God and did eat the shew bread, which was not lawful for him to eat nor those that were with him, but only for the priests?" Here there is no mention of the sabbath. He illustrates and supports the general principle by reference to another case of a sacred institution, the tabernacle, the rights of which are set over against the common needs of common men. Jesus' voice is with David's for the needs of men in preference to the claims of a sacred house and sacred bread.

It is the same principle that underlies his conduct in another case in which at first sight he seems to act on the contrary principle. Finding, in the temple at the Passover season, men selling oxen and sheep and doves, and money-changers sitting at their tables, he drove out the oxen and sheep, and overturned the tables of the money-changers. At first sight this seems to have been zeal for a sacred house, for an institution, for a thing; not for men. But a little reflection will show that this is not really the case. It was in the court of the gentiles that this traffic was carried on—that court into which alone of all the courts of the temple the gentiles might come and share in some measure in the Jews' worship of the living God. Long before this, the prophet had recognized this function of the Jewish nation and the Jewish temple when, speaking for Jehovah, he said: "My house shall be called a house of prayer for all nations." But the priests had permitted this court to be converted into a place of traffic. It was not the traffic that was illegitimate; it was indeed necessary, if sacrifice was to be offered and the temple tax paid in Jewish coins. It was not the place that was intrinsically sacred. Jesus' words concerning David and the tabernacle exclude this interpretation of his action. The crime that aroused his indignation was that for the sake of a money profit, or it may be for the sake of facilitating the offering of sacrifices, men were debarred from that which might have become to them a house of prayer, a place of approach to God, an opportunity for worship of God.

The principle runs all through Jesus' life. Let another example suffice. The Pharisees complained that he allowed his disciples to eat with unwashen hands, thus violating the tradition of the elders

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which required that, to avoid all possibility of eating even a small particle of anything unclean which might cling to the tips of one's fingers, a man should wash his hands before eating. Jesus defended the practice of his disciples on the principle that not that which enters into a man defiles him, but that which goes forth from him; not that which he eats, but that which he says and does. The evangelist notes the fact that in this saying Jesus made all meats clean. For, in truth, this principle completely cuts the ground from under, not only the pharisaic tradition, but the whole Old Testament law concerning foods. Again, it is the needs of man, as revealed in his nature, that are set over against hoary tradition and sacred law, and given the preference over tradition and law. Because in fact eating does not defile a man morally, the law which commands a religious distinction between foods is unadapted to his nature, and unuseful for his development. In the face of this antithesis, Jesus chooses without hesitation that which is for the interest of man.

Over against institutions, things, though they be ever so sacred —a sacred day, a sacred house, a sacred law—Jesus sets up the common needs of common men—hunger for food, hunger for God. Not alone when these sacred things stand in the way of his highest spiritual needs, but even when they interfere with the satisfaction of his legitimate physical needs, does Jesus unhesitatingly set aside things for men. The spiritual he did indeed put above material. He could forget his own hunger and weariness to give spiritual help to a Samaritan woman. But he never put things, even though they were sacred things, above the needs of men, even the common physical needs.

The principle is a far-reaching one. If Jesus is right, the principle has most important applications to the problems that face us today. Are we champions and defenders of institutions—the church, the ordinances, traditions, buildings—or of men? Are we giving our lives to perpetuate the things that the past has created for its needs, forgetting to ask whether these things still serve today's needs; or are we thinking of living men, and testing the value of every institution that has come down from the past—in the last analysis all institutions are an inheritance from the past—by its power to serve the present needs of living men? The past has transmitted

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to us institutions and things of inestimable value. We can never plead Jesus' example for a reckless iconoclasm. But, after all, dead men are dead, and the dead may be left to bury their dead. It is with living men that we are concerned, and the only test of the value of an institution is its capacity to serve the men of the present and the men of the future.

The principle is of wide application. Is it men or things which the leaders of this generation are counting as supremely valuable? Are we sacrificing men to pile up capital and found fortunes and build monuments; or are we recognizing that the only true value in the world is in men, and that the only legitimate use of capital or institutions is that they may serve men? To give one's life in a spirit of patriotism, to defend a government to the end that that government may transmit its blessings to future generations—this is in the spirit of Christ, who gave his life a ransom for many. But what shall be said of the estimate of men that leads to the reckless sacrifice of human lives, or even of human comfort or human happiness, to the end that one may increase a fortune and write one's name among the men that have achieved things? In the onward march of civilization, many a private and many a general must fall by the way, as sooner or later all must end their earthly careers. To die is not to have lost one's life. To have led men to death is not necessarily to have counted their lives of little value. But to deprive little children of the opportunity to see the sun and the grass and the flowers; to cramp and narrow and dwarf their development; to keep men and women toiling at tasks that leave no time or energy for the things that beautify and ennoble and dignify human life; in short, to prevent the development of human souls and the realization of their nobler possibilities—and all this that the capital of the world may be larger, that the material glory of modern life may be more splendid—is this what modern civilization is doing? If it is, and in so far as it is, it is pagan and not Christian. Things were made for man, not man for things. This is Jesus' philosophy of human life. The world has not yet learned to apply it in practice.

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A FELLAH WEDDING AT SILOAM

HANS H. SPOER, PH.D.
Jerusalem, Syria

During a sojourn of about two years in Palestine I had frequent opportunities of attending the family festivities of the Muslims. Although much has been written about oriental wedding customs, I hope that the festival which I am about to describe may present a few new points of interest which may throw some light upon certain passages of the Song of Songs.

The phrase "immovable East" will soon be no longer applicable, as the introduction of occidental learning and railroads is fast changing the customs of the people. Yet in places like Siloam, though near Jerusalem, the customs of the natives are perhaps not so much influenced by the introduction of foreign elements as other places more remote, because of the character of the people, which is said to be rather rough and bigoted. It is therefore not unlikely that the wedding customs observed here are ancient and have been preserved practically in their purity, especially since that village has always been a Muslim village, no Christians ever having lived there who might by their customs have somewhat altered those of the Muslims. Only of late a Jewish-Teminite colony has been established in the vicinity of Siloam, but this is practically another village.

The day of the bringing home of the bride is the grand finale of a Muslim fellah wedding. All the preparations have been made on the previous days, and now the last act may take its beginning. I pass over the description of the bath of the bride and the tonsorial beautifying of the bridegroom, as these preparations are always the same, and for obvious reasons are not public.

The first public function on the wedding day which we saw was the procession of the bridegroom. He was accompanied by all his friends and the men of the village who formed his escort, shouting and shooting as they were marching through the village and the Kidron valley and back again to Siloam. The words, Song of

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Songs, 3:6 ff, may well have been spoken on just such an occasion by a bride, who, looking down from the home of her parents at Siloam, saw the bridegroom's procession ascending the steep heights as if coming up from the wilderness of Judea. We followed the procession and entered the house where the wedding feast was to be held. The room was soon cleared of women, and the professional



BRIDE AND BRIDEGROOM

entertainers began their music. While the guests were assembling (some wild-looking fellows were among them), the sun had set, and the evening meal (*el-ʿasa*) for the guests was brought in. It consisted of large dishes of rice and mutton, boiled onions, tomatoes and *leben*, which the natives mixed together and ate, using instead of a spoon a piece of flap-cake-like bread, called *erriʃ* (pl. *ruruʃān*). The natives with their hands made the rice into little balls, which they shoved into their mouths. We had spoons given to us, which it took a long time to procure; the explanation for this we found in the fact that the four or five spoons which we needed were of many different patterns and materials, and therefore may have been the

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treasures of four or five different families. Six or eight persons ate out of one dish, and when they had finished, their places were taken by others. Hot sweetened milk was served after the meal was over, but only to a few chosen guests, us among others. Upon this, two or three cups of coffee were offered to these guests, after which the other guests partook of it also.

The wedding feast is for many the great occasion of the day, and no one was refused a part in the feast, though all the men of the village came, whether invited or not. But when the meal was over, the master of ceremonies (cf. ὁ ἀρχιτρίκλινος, John 2:9) stood up and mustered the guests with his eyes, when all at once, without further ceremonies, he took one by the hand and rather forcibly ejected him from the room. Assisted by some of his friends, he made several others depart in the same manner, in spite of a very active opposition on their part. The other guests were not in the least concerned by this occurrence. I could not find out the reason for this forcible ejection of some of the guests; but may it not have been that given by the Master in his well-known parable in Matt. 22:11–13.

After quiet had been restored, the musicians tuned their instruments, for now the entertainment of the guests began. The usual instruments on such an occasion are the zither (*qānūn*), the mandolin (*'ūd*), and the tambourine (*duff* or *daff*). The music is always accompanied by songs appropriate to the occasion. After some time the men began the sword-dance. While the musicians played, one of the guests took up a sword and whirled it around his head, twisting it skilfully around his fingers. In his long, flowing, white robes, the head well poised, brandishing the sword, every motion graceful and well directed, the body gently swinging from side to side, keeping time with the music, now throwing the sword into the air, he presented in the dimly illuminated room a magnificent spectacle. When tired, the performer handed the sword to another guest; who in turn executed the dance, trying to surpass his predecessor in the display of skill. Those who refused had to purchase their exemption by a small sum of money, which was given to the performing musicians. This gift is called *šubāš*.

When this entertainment was finished, the master of ceremonies

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spread out upon the floor a kerchief, into which the wedding presents —small sums of money (*nqut*)—were put. Every one of the guests contributed his share, and the master of ceremonies duly announced the amount given, calling at the same time a blessing from God upon the giver; and if the money was given in honor of a particular person, he also announced that fact. Some gave at different times small sums of money to have their names and gifts called out several times. During this performance the merriment of the guests rose to its height. This little contribution was not so much a gift as a loan given to the new pair which the giver expects back under similar circumstances, and I have been told that account is kept of what has been given by the different families. After this contribution had been levied, the singing and dancing were continued. The bridegroom had no part in the amusements.

While the men passed the time in singing, music, and dancing in true oriental fashion, the women were having their own amusements together with the bride. To these we were now invited as a special mark of favor. The room, the upper room of the home of her parents, to which we were led, was filled with women. No men were present except the father of the bride and one or two of her nearest male relatives and her little brother. Here we saw the mother of the bride dance to the beating of two small kettle-drums. It was a graceful swinging of the body, while she lifted her arms in a rythmical motion, and showed coquettishly her well-shaped, bare feet. After the dance the women began to dress the bride on the opposite side of the room, forming a circle around her. While dressing her, they sang the typical marriage songs, wishing the bride all those things upon which the oriental woman sets her heart—children, gold, and grain. They praised her charms, even her sitting and walking. When fully dressed in her many colored garment, her hands profusely stained with henna, and on her head a wreath of flowers to which was fastened a long veil, she advanced toward us and saluted us by kissing our hands. Her forehead and hands were then anointed with saffron by a young male relative—a distinction which was also extended to us. Just before leaving the house of her mother, the mother anointed the breasts of the bride with an unguent composed of powdered mace, civet, and *semmen* (melted butter-ghee).

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The bride was now ready to be delivered to her bridegroom; but one important thing had not yet been satisfactorily arranged, and that was the question of who was to receive a present from the bridegroom, he on such an occasion being considered the lawful prey of every male relative of the bride. In this particular case the paternal uncle of the bride had not been fully satisfied, and it took



THE VALLEY OF KIDRON

a long time of haggling and scolding to make the bridegroom understand his duty from the point of view of the uncle. This being settled, the bride having been kept under lock and key all the time, the eleven-year-old brother of the bride caused a great disturbance by refusing to give his consent to the marriage, because he had not received a sufficient number of *mejidies*. After much parleying, he was also satisfied, and he showed us triumphantly his spoils. The law of Deut. 22:15 having been done justice to rather ostentatiously, every obstacle seemed now to have been removed and the consummation of the marriage festival no longer threatened. But, on the contrary, the men having adjusted their claims, the women

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wanted now to settle their affairs. The two prospective mothers-in-law, who so far had played an unimportant rôle in the festivities, saw in the lull which had for once occurred, their opportunity. This they eagerly seized, and soon the hillsides of the Kidron valley reverberated with volleys of invectives hurled by these gentle creatures at each other at a safe distance of about two hundred feet. The full-moon, with all the splendor which it can have only in the Orient, illumined the night like day, and Jerusalem with the Kidron valley lay before us in its magic light, like visions from another world. Surrounded by this magic scenery, these two wildly gesticulating and impassioned women, standing screaming at each other at the top of their voices, and the passive silence of the men, who in their long white robes and dusky faces looked like statues, presented a weird sight.

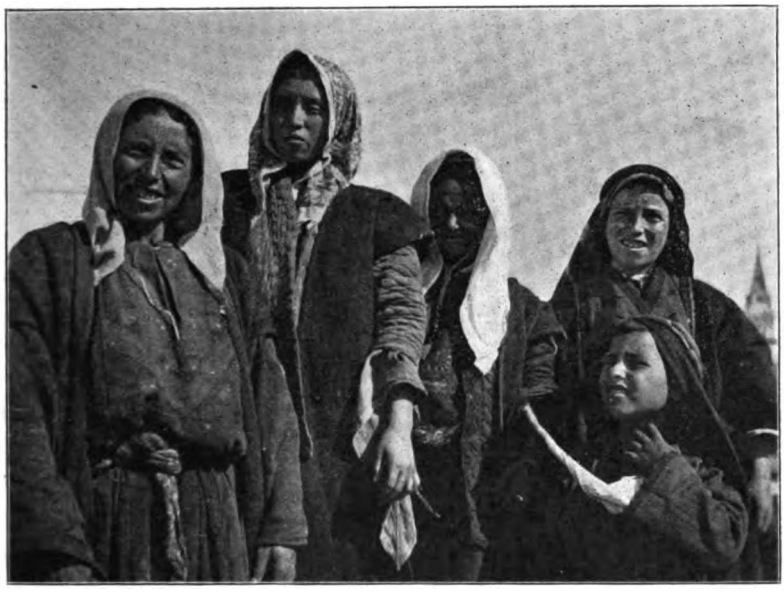
The sound of the clock announcing midnight was carried to our ears from Jerusalem, and the two women, having given vent to their feelings to their own satisfaction, each cursing the other and the rest of mankind, themselves included—the one declaring that she would not accept such a son-in-law, and the other vowing that she would never receive such a daughter-in-law—reminded the men for what purpose they had gathered, and, justice having been done to all, the bridal procession could now take place. The moon acted as torch and cast her chaste light over a scene which to people of finer sentiments would have meant so much, but which left untouched the souls and minds of these people who have to get everything by strife and dissimulation.

We advanced in procession from the house of the bride to that of the bridegroom at the end of the lane. The bride feigned reluctance and advanced very slowly toward her future husband. Etiquette requires this.[1] The women were singing all the time and uttering that peculiar trill which defies description or comparison. It resembles *lululululu* when chanted quickly. When the bride arrived at the doorpost, she put a little leaven to her forehead and fastened some to the doorpost, and entered the room with a water-jar

[1] A friend told me that at an elaborate wedding in Jerusalem, in one of the first Muslim families, it took the bride almost an hour to cross the room to where the bridegroom awaited her.

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on her head, symbolizing her future duties. The bride walked to the wall opposite the door and squatted upon the floor. Upon this a woman decorated her forehead, cheeks, chin, and nose with gold leaf, while the bridegroom was standing in his best suit on her left. The decoration being finished, the bride rose, and the bridegroom lifted her veil, by which act he formally accepted her as his wife. After this



RELATIVES OF THE BRIDEGROOM

her mother, who was standing upon the left of the bridegroom, spread out over her hands a kerchief, into which every guest put a present of money. Before putting the money upon the cloth, the women touched the forehead of the bride with it; some also touched that of the bridegroom. The bridegroom, who had hitherto been absolutely passive, as if the entire affair did not concern him at all, made a beginning by putting his gold pieces, the purchasing price, upon the napkin, after having more than gently touched with every gold piece the forehead of the bride, leaving a deep, red scar. This money contribution was the last act and ended the wedding.

This wedding was a *mutradale*—i. e., an exchange of brides.

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The young ten-year-old sister of the bridegroom was married to the eleven-year-old brother of the bride; but as the bride possessed a beautiful white or ivory-colored skin (cf. Song of Songs, 7:5), which is highly valued, a sum of 130 francs had to be paid for her in addition.

The bride whose wedding I have described held no sword before her face when on her way to her future husband. I may have overlooked it. But I saw another bringing home of a bride who came from another village. She was riding upon a horse, was thickly veiled, and held a sword before her face. The men danced in front of her, with their arms locked together. One man, who was in front of them, swinging a sword in his hand, beat time. The women followed behind the bride, making a joyful noise and uttering that peculiar trill. The bride remained passive all the time.

I was told that in some parts of Palestine the bridegroom welcomes his bride by giving her a blow upon the head with a club in token that he is her master.

It was long after midnight when we took leave of our kind hosts, the parents of the bride. The father accompanied us to the end of the village down the hill as far as the Fountain of the Virgin, shook hands with us, and thoughtfully retraced his steps.

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THE MESSAGES OF THE PSALMS

PSALM 23

PROFESSOR JOHN E. McFADYEN
Knox College, Toronto, Canada

1. *The Lord is my shepherd; I shall not want.*	*Jehovah is my shepherd; I want for nothing.*
2. *He maketh me to lie down in green pastures:*	*In pastures of young grass he couches me:*
He leadeth me beside the still waters.	*to reposeful waters he gently guides me;*
3. *He restoreth my soul:*	*my soul he doth restore.*
He guideth me in the paths of righteousness for his name's sake.	*He leads me along in right tracks because of his name;*
4. *Yea, though I walk through the valley of the shadow of death,*	*Should I even walk in a ravine of Hades gloom,*
I will fear no evil;	*I will fear no evil.*
	(*No unseen foe shall hurt me*),
For thou art with me:	*for thou wilt be with me;*
Thy rod and thy staff, they comfort me.	*thy club and shepherd's staff, they will comfort me.*
5. *Thou preparest a table before me in the presence of mine enemies:*	*Thou furnishest a table before me in the presence of my foes;*
Thou hast anointed my head with oil; my cup runneth over.	*thou hast anointed my head with oil, my cup is abundance.*
6. *Surely goodness and mercy shall follow me all the days of my life:*	*Surely good fortune and loving kindness shall pursue me all the days of my life,*
And I will dwell in the house of the Lord forever.	*and I shall dwell in Jehovah's house for length of days.*
—Revised Version.	—Canon Cheyne's translation.

Here is a simple song which will live while the world lasts; for though it came from an oriental heart and is expressed in terms of oriental experience, it deals with the deep things of life with a simplicity so majestic that it touches the heart of every generation.

The singer of this sweet song is one who has traveled far on life's

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way, and his path has not always been bright or smooth. He knows that there are sunny nooks and corners, that life is not all a wilderness, but that there are bright patches of green where for a brief noontide hour one may lie down and be happy. He knows that its thirst is not such as cannot be slaked, for a gracious Providence has caused the waters to bubble up and run through it, and that by the banks of its restful waters a man may quench that thirst and rest his weariness awhile. But he knows, too, that life is not all pastures of greenness and waters of rest; for has he not had to tread on many a dark way, and walk through ravines where the sun never shone, and in whose gloomy recesses there lurked dangers from robbers and beasts? Life has been a checkered experience, but throughout it all one thing has been very real to him: he has always been sure of God. In his own eyes, he is nothing but a poor, silly sheep, hungering for the green and beautiful pastures, thirsting for the refreshing waters, and prone to walk upon devious paths of his own; but as the sheep was guided and defended by the human shepherd, so was he guided and defended by that Shepherd Divine whose care was unceasing, and whose mighty love would be with him, as he felt, "throughout the length of days." He "brings the soul back," brings it home, leads it from its crooked paths, and sets it upon his own "straight paths"—paths which lead to the peace of the fold; and to all this he is pledged by his own name. The sheep can count upon the Shepherd. He must be true to them, for he must be true to himself. He does it all "for his own name's sake."

And, again, men need more than food and water. In the strange pilgrimage that we call life there are dark spots where lurk beasts and men, danger and death. So what we need is One who is not only kind, but strong; and this the psalmist found in the gracious God who was the Shepherd of his life. "Yes," he says, "though I go through the valley of the deep dark shadow, even there I am safe, and I walk through it with a fearless heart. I fear no evil; for Thou art with me." Mark how the Hebrew word for "thou" lifts itself sharply out of the sentence, and note the strong sense of God—that great Shepherd—God who loves and defends his silly sheep. "Thou art with me"—the shepherd with the sheep. How very sure this singer must have felt of God, and of his power to defend

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him! For look! in those kind hands of his he sees the crook and the staff—the crook on which he leans and with which he brings the sheep to himself, and the staff with the hard wood and the great sturdy knots for beating off and braining, if need be, the wild beasts. Here is a shepherd who can not only love but defend, and whose defense brings to the poor psalmist's weak life a sense of splendid consolation; "for *they*"—as he points with pride to the rod and staff—"it is they that comfort me."

But, after all, the psalmist is more than a silly sheep. In his touchingly simple words, "*Thou* art with *me*," he has hinted that he is a friend of God; and in the second division of the psalm we see him pursued by the enemy and the avenger of blood, finding refuge and peace, hospitality and safety, within the tent of his shepherd host. Once inside the tent, he is temporarily safe. The enemies may glare at him with their fierce and cruel eyes, but the law of the desert will not let them touch him. And he not only finds shelter, but hospitality; for this wondrous host takes pity upon the panting man who has sought the shelter of his tent. He anoints his head with oil, before him he spreads his table of good things, and he gives him with liberal hands, for his cup runneth over. "Come unto me," he seems to say, "and sup with me—thou with me and I with thee." What a meal! where the Lord sets the table with his own hands, and the poor hunted man feels himself safe and happy, while the enemy stands at the tent-door and dare not lay a finger upon him!

A hunted man? Yes; he is hunted, and we are all hunted, by the goodness of God. Note the strong, fierce word *radhaph* in vs. 6—the very word used of the pursuit of the enemy in battle. It is as if God's love were so eager to find the man that it was determined to run him down. Look! there they are, two blessed and gentle figures, love and pity, angels twain, on the heels of every man, running and resolved to find him. And when they find him, and bring him into the quiet tent, as the guest of God, is it any wonder that he longs to dwell there "throughout the length of days"?

It is very beautiful to think that this psalm is not a prayer. The psalmist is too sure of God to pray for these things. He speaks of things whereof he knows, and tells of things that he has seen. He has himself lain down by the green grass, and quieted his heart by

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the waters of rest, and he knew that it was his Shepherd-God who had brought him there. He had walked through dark valleys with a fearless heart, because he knew that the Shepherd was strong and could beat off any foe that might come upon him in the dark. So he does not pray: "O Jehovah, be thou my shepherd, and let me never want: by the green pastures do thou lead me, and guide me by the waters of rest, and bring my soul back and cause me to walk in paths that are straight for thy name's sake. Yea, and when I walk through the valley of the deep shadow, may I fear no evil: be thou thyself with me, and may thy rod and thy staff be my comfort. Do thou spread a table before me in the presence of my foes, and may my cup run over. And let thy pity and love follow hard after me all the days of my life, and may I dwell in the house of Jehovah forever." That would be a beautiful prayer; but the psalmist does not thus pray, for he knows that Jehovah is all this to him, and more; and he sings over the sweet song to his own heart, for he is very sure of his Shepherd—God.

How much more, too, this psalm means to us than it could mean to the psalmist! For since Jesus came, we have seen the good Shepherd become bone of our bone and flesh of our flesh, and take his place beside us to watch and guide and feed his silly sheep. It is said that in inscriptions discovered in the East, one sometimes finds an Old Testament text quoted in Greek, with the name of Christ substituted for that of Jehovah. And surely this is right; for the Lord of the Old Testament is the Lord of the New, and the Lord of the New Testament is Christ. So let us put the name of Jesus into this dear old psalm, and see how his presence fills it with vividness and power. "Jesus is my shepherd; I shall want for nothing. By the green pastures Jesus feeds me day by day, and to the waters of rest he guides me. Jesus brings back my soul, back from death and self to life and God. He leads me by paths that are straight for his own name's sake, because his nature and his name are love, and to this he is pledged. Yes, and when I walk through the valley of the deep shadow—valley of humiliation or sorrow or death—I fear no evil, for Jesus is with me: with his kindly crook and his strong staff he is a comfort to me. It is Jesus who spreads his table before me in the presence of the enemies—the sins and the sorrows that

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make life so hard and sweep it so fiercely; and it is Jesus who fills my cup to overflowing. Yes, and this Jesus who is my shepherd and my host will never forsake me, for his love and his pity will pursue me all the days of my life, and in his father's house, where the beautiful mansions are, I will dwell for ever."

The King of love my Shepherd is,
  Whose goodness faileth never;
I nothing lack if I am his,
  And he is mine, forever.
And so through all the length of days
  Thy goodness faileth never;
Good Shepherd, may I sing thy praise
  Within thy house forever!

"Throughout the length of days:" What a wonderful phrase! Is it the length of days in this earthly life of ours? Perhaps originally it meant no more than this; but surely it is more. For to one who knows God to be the Shepherd of his life the valley of the deep shadow will only lead from the green pastures and the quiet waters of earth to the pastures more green and the waters more quiet of heaven. For this Jesus of ours has himself been through the valley of the deepest shadow, and he came out on the other side, and said: "Peace be unto you!" Shall we not then take heart, as we yield ourselves to the guidance of our Shepherd, who is good and wise and strong, to whom belong the pastures on this side of death and the pastures on that? And so throughout the length of days we shall praise him—all our days in the world that now is, and also in the world everlasting.

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THE RELIGIOUS SITUATION IN STATE UNIVERSITIES

PROFESSOR WILLIAM A. SCOTT, PH.D.
University of Wisconsin, Madison, Wis.

As an aid in the preparation of this paper, letters were sent to the presidents of the state universities of the Middle West requesting information on the following points:

1. Proportion of students who are members of churches or other religious organizations.
2. Percentage of students who attend religious services with some degree of regularity.
3. Percentage of graduates who enter the ministry.
4. Work of student associations, such as the Y. M. C. A. and the Y. W. C. A.
5. Religious work for students done under the direct auspices of the university.
6. Religious work among students undertaken by the churches.

The replies received reveal the fact that state universities do not regularly and officially collect statistical data regarding the church affiliation and religious characteristics of their students. The data sent me consisted of estimates or of statistics collected by the students' Christian associations, but may be regarded, I think, as approximately accurate, and as fairly representative of existing conditions.

The estimated percentage of church membership in these institutions for the present academic year varies from 40 to 93, the great majority, however, being not far from 50 per cent. If to these were added those who class themselves as church adherents, the percentage would be much higher, probably close to 70 per cent. A careful religious census taken of the eight leading state universities in 1897 showed that 55 per cent. of the total enrolment were church members, and that members and adherents combined constituted a little over 70 per cent. of the total. The percentage of church membership in four of these eight institutions during the last academic year was about 59, and the average for all those reporting to me was a little over 60. In only two cases were comparative statistics for a series of years given. These, however, reveal the interesting fact

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that the percentage of church membership in these institutions varies considerably from year to year, but that the tendency is clearly in the direction of increase, the percentages for the present year in one of the institutions being 55.2, as against 49, the highest attained in any previous year, and 43.51, the average for seven years. In the other the percentages since 1899 are as follows: 1899–1900, 44.8; 1900–1901, 46.7; 1901–2, 50.9; 1902–3, 51.4; 1903–4, 56.5.

I was unable to obtain statistics for the present year regarding the church affiliations of the members of the faculties of these institutions, but a religious census taken by President Angell in 1890 showed that about 71 per cent. of the instructional force of twenty state universities were members of churches.

Few of the presidents returned an estimate of the percentage of students who attend religious exercises with some degree of regularity. One expressed the belief that this percentage would be about the same as that representing church membership, and my own investigation confirms this belief. With the aid of the secretary of our Y. M. C. A. and the ushers of our leading churches, I attempted an estimate of the average attendance of our students upon religious services of all kinds, and reached the conclusion that on Sundays from 35 to 50 per cent. of them attend some sort of religious service. The percentage of those who could properly be regarded as church-goers would be somewhat higher, and this class would include many who are not church members. I have no way of estimating the number of students who do not, at least occasionally, attend religious services, but I believe it to be very small.

The number of graduates entering the ministry is apparently not large from any of these institutions. One estimate was "certainly less than 1 per cent."; another, 5 per cent; a third, two in a class; a fourth, two from this year's senior class. The exact facts for the institution which I represent are as follows: one from the class of 1896; two each from the classes of 1892, 1899, and 1900; three each for those of 1891, 1893, 1894, 1895, 1897, and 1901; and four from the class of 1898; in all, twenty-nine during the decade 1891 to 1901. It would be necessary at least to double these figures in order to indicate the number of graduates who enter upon religious work of one kind or another. The secretary of our Y. M. C. A.

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estimates that in recent years the average of these would be about eight per class. If we include those who go into college settlements, the work of associated charities, and other occupations of an altruistic or philanthropic character, the above figures would be considerably increased.

In all the universities reporting, the Young Men's and the Young Women's Christian Associations have organizations. The percentage of the student body enrolled varies considerably in the different institutions, that of the Y. W. C. A. being everywhere higher than that of the Y. M. C. A. For the present academic year the percentage of the male attendance enrolled in the latter organization varies from 8 to 32, and that of the female attendance enrolled in the former organization, from 25 to 79. Rarely, if ever, do these organizations enrol all church members, their requirements excluding the members of some religious organizations and repelling others. In all the institutions provision is made for associate membership, which is open to any student of good character whether connected with a religious organization or not. In some universities there are separate organizations for Catholics, and in at least one a so-called "Liberal Association."

The work of these associations is similar in all the institutions, including religious meetings, classes for Bible study and missionary work, social gatherings, assistance of students in procuring rooms, board, etc., at the beginning of the year, care of the sick, personal visitation of freshmen and other students by the secretary or other members of the association, and the conduct of students' employment bureaus. The amount of work done along these various lines appears astonishingly large, when one considers the small amount of a student's time available for anything except his regular studies. In one university the young men conduct 60 and the young women 17 regular Bible classes; in another the figures are respectively 30 and 7; in a third, 18 for the young men. The number of calls made by the Y. W. C. A. members of one institution upon freshman girls during the first six weeks of the present year was 200; by the Y. M. C. A. members of another upon new men students, 250. Registration days in all these institutions are generally devoted by the members of the Christian associations to the assistance of new students.

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In some of the institutions these associations own houses of their own, and in others suitable buildings are rented. In recent years the movement in the direction of buildings constructed especially for the purposes of these organizations has been strong. Interested workers are unanimous in the belief that the work of these associations is much more efficient where they occupy quarters of their own especially adapted to their purposes.

In all cases in which comparative statistics covering several years were obtainable, they indicate a growth in the membership of these associations proportionately greater than that of the institutions in which they are located, and that the strictly religious features of their activity are reaching constantly increasing proportions of the student body. The following facts, taken from the annual report of the Y. M. C. A. of the University of Illinois, may be cited by way of illustration. Between the years 1896 and 1904 the registration of men at that university increased a little over 280 per cent. The membership of the Y. M. C. A. during the same period increased over 400 per cent.; attendance upon its religious meetings, more than 300 per cent.; and upon its Bible classes, more than 1,000 per cent.

Religious instruction is not given under the direct official auspices of any of the institutions investigated. The nearest approximation to it is the chapel exercises conducted in four of them. Indirectly and unofficially, however, a considerable amount of such work is done in the form of student Bible classes conducted by members of the faculty in the churches, Y. M. C. A. buildings, and private rooms, of discussions of religious topics in student meetings, and of personal intercourse between students and faculty.

From the reports sent me I conclude that so far neither the local churches nor the larger denominational bodies to which they belong have done much special work with a view to reaching students in state universities. All report that students are made welcome to the churches, and that pastors visit them and solicit their services in church work in substantially the same manner as other members of their parishes. In nearly all churches in university towns, special Bible classes for students are conducted, and in most cases the various young people's societies of the churches make a special effort to

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enrol student members. In my own city and at least one other university town many of the churches admit students to temporary membership during their university residence without requiring them to sever their connections with their home churches, and in at least two instances churches have formed special organizations for the purpose of working the field presented by the university. In neither case, however, has the effort advanced much beyond the organization stage. In one university town four of the churches support student pastors or guild directors, and in another, one.

In this connection should be mentioned the beginnings of an interesting movement. I refer to the establishment of church or denominational houses in connection with state universities, for the purpose of looking after the religious interests of the students who already belong to them, and of promoting religious work among those not now religiously inclined. I am told that the University of Missouri already has one such house, and that one is assured in the University of Illinois, though not yet constructed. In the state of Wisconsin this method of working among students has been much discussed, but so far without tangible results.

Another bit of evidence sent me by some of the presidents is confirmed by my own observation and experience, and is perhaps more significant than the statistics and other facts already presented. It is well put in the following statement by President E. Benjamin Andrews, of the University of Nebraska. He says:

> What strikes me as of vastly greater importance than any statistics is the singularly strong and beautiful character exhibited by the overwhelming majority of our faculty members and our students. I know of no other such exemplification of what, in common, I suppose, with almost all reflecting people, you would regard the essentials of Christianity. All manner of vice is frowned upon. Exhibitions of vice are extremely rare; unbelief, in the Tom Paine sense, unknown. Our university supports almost entirely a college settlement in the poorer part of the town. Last September the Y. M. C. A. and Y. W. C. A. together published 1,500 handbooks for distribution among students. During the past year the Y. W. C. A. wrote 55 letters of welcome to prospective students. They sent committees to meet all trains during four days of registration week. A card catalogue of suitable rooming and boarding places was kept; 200 students were assisted to find rooms and boarding places; 35 young women were assisted in securing room-mates; 29 young women have been helped in securing employment; 200 calls were made the first six weeks on freshman girls; 70 visits with

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flowers made to sick girls; regular weekly gospel meetings were held, with an average attendance of 70. Systematic daily Bible study is conducted, with a present enrolment of 150 women; in weekly mission study classes there are 75. An association room is maintained with a welcome for every university girl. It is open till 10 P. M. each day, and offers every convenience, from a cup of hot cocoa at the noon hour, to a postage stamp and needle and thread. A year ago the association finished paying for a new piano costing $300. The Y. M. C. A. is engaged in very much the same way. I am impressed more and more that effective Christianity has brighter prospects in the state universities than anywhere else in the world.

A similar record is contained in the reports of the Y. W. C. A. and Y. M. C. A. of all the institutions, and I believe that every president would subscribe to President Andrews' statement regarding the prevailing spirit of the faculty and student body under his leadership. The University of Wisconsin has a college settlement in the city of Milwaukee, which is presided over by an alumnus of the University, and for the support of which the students work earnestly and contribute to the extent of their ability. A large percentage of the money subscribed annually for the support of the Christian Associations comes from the students, and indeed from those who are not members of the associations. Large contributions in the aggregate have been made by our students to the $75,000 fund with which we are at present constructing a Y. M. C. A. house. A city hospital, constructed two or three years ago, in which special attention was to be given to sick students, was enthusiastically and liberally supported by the entire university community. To every movement for pure politics and improved social conditions in our city the faculty and students of the university render staunch and substantial support.

From the facts which have been presented, and from others which might be adduced, the following conclusions seem to me to be warranted:

1. The atmosphere of our state universities is pre-eminently Christian. While they are not officially religious in the sense of being established for religious purposes primarily, or of including religious instruction in their curricula, they bring strong Christian influences to bear upon their students, and that, too, in a more tangible, genuine, and intense form than the communities in which

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the vast majority of the students lived before coming to the university. By any legitimate test which can be applied, these university communities will be found to be more intensely and genuinely Christian than the average community. The percentage of church membership and church attendance averages higher. The amount of attention given to strictly religious matters is greater per capita. The religious institutions which they contain reach a larger proportion of the population and are relatively more efficient. The amount of genuine Christian work is greater in proportion to the population, and the evidences of the presence of Christian motives and of the Christian spirit vastly more numerous.

2. No more promising field for the spread of Christianity and for the promotion of all that Christianity stands for can be found than our state universities. Here are the choicest representatives of the best young men and young women that the respective states have produced. They are a select class, but none the less representative. They do not consist of the young people who have exhibited intellectual or moral weakness, and are in consequence sent to college as to a sort of intellectual or moral sanitarium. They are the best products of the actual life of their communities; far from perfect intellectually, morally, or religiously, but better than the average of the people of their communities, full of promise, and possessing, as a rule, actual capacity for development. They do not come exclusively from the rich, from the poor, or from those of moderate means; but they represent all these classes. They come from the environment of every profession, of every line of business, and of every trade. Most religious denominations are represented; frequently there are representatives of the oriental religions and always there are numbers without religious affiliations. Every shade of political opinion and every economic creed is apt to appear sooner or later in these cosmopolitan and heterogeneous communities. Where can better material be found?

The avenues for reaching these young people are numerous and wide-open. Freedom of thought and of speech are fundamental principles embodied in the unwritten constitution of every state university. The spirit of inquiry is in the air. Everybody has a chance with everybody else, but each tub must stand upon its own

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bottom. Shoddyism, pretense, and sentimentalism will not work here; but nowhere do genuineness, profound conviction, strength, virility, and truth of all kinds have more influence or a better chance to be victorious. Christian associations are already on the ground and in close touch with the student body. They are glad to supply information and to co-operate with any or all other Christian agencies. The presidents and faculties of these institutions do not need to be won. They are already on the Christian side, and glad to welcome all genuine efforts to promote true religion among students, and ready to co-operate with any and all agencies having this in view. Vigorous Christian denominations are to be found in every university town. Surely, there is no lack of channels through which Christian influences may run.

3. The Christian church does not seem as yet to have taken advantage of this promising field in the sense of devising any special means for working it. Special Bible classes, an occasional organization for work among students, and an occasional denominational house should, perhaps, be included under this head; but they do not count for much in the way of actual achievement. Perhaps they are more significant as indicators of future lines of progress. From one point of view, the churches are justified in this attitude. No communities can with more safety be left to their own devices. Their chances of coming out right are infinitely better than those of most communities. But, from another point of view, it seems a pity not to put more energy and more money into this field. Both will yield here the largest returns, if applied in the right way. Through these young people lies the road to the conquest for Christian service of the powers that in the future are to direct and control the intellectual and material forces of the nation. Christianity will hasten its conquest of the world by taking the time now to capture these young people. It would effect a real economy in the end, temporarily to withdraw if necessary, a portion of the energy and money destined for other fields, and to apply it here. One genuine victory gained here would be worth a dozen elsewhere, so far as ability to make further conquests is concerned.

While the limits of my topic do not warrant the discussion of ways and means, I feel justified in emphasizing one fact, which must not

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be overlooked or lost sight of, if the church contemplates working this field in dead earnest. No half-way measures will answer. It would be very easy to waste here—yes, worse than waste—money, time, and energy. If a man is to be sent to work among students, he must be a genuine man of the twentieth-century type. No class of people will more quickly detect sham, insincerity, hypocrisy, shallowness, half-heartedness, and uncertainty, and no class will more quickly and enthusiastically respond to the opposites of these. The right kind of a man could not desire a better parish than a student community. Any other kind will fail more quickly here and do more harm than in any other community in which he could be placed.

Some indication of what the right kind of a man can do with students was furnished by a meeting held not many months ago by the Y. M. C. A. of our university. The speaker was a well-known worker, whose character can be read at a glance; whose every word, look, and action reveal his genuineness, sincerity, and the depth of his convictions. His talk was simple, unadorned with rhetorical tricks of any sort, straight to the point, and aimed at the weaknesses, foibles, and temptations of university men. Our largest lecture-room was filled to overflowing. At the close of his address he remarked that the meeting would adjourn to the Y. M. C. A. house, and that whoever felt inclined to discuss these matters further might talk with him there. Practically the entire audience followed him to the house, several blocks away. So many came that the capacity of the house was greatly overtaxed, though heretofore there had always been room to spare. There can be little doubt that among our students a man of this type could accomplish almost any good work that he might undertake.

I have been much interested in plans for the construction of church houses on or near the campuses of our state universities, but I have felt strongly the necessity, in case such houses were built, of conducting them on a broad plan and of placing them under the control of very carefully selected persons. If such houses should be dominated by a narrow ecclesiastical spirit, they would bring upon themselves the contempt of the student body. In order to accomplish any good, they must be as genuine, broad, and helpful

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in their spirit and aims as Christianity itself. A number of such centers of influence in every state university would well repay the cost of their construction and support.

In conclusion, I wish to express my conviction that existing religious conditions in state universities are not such as to warrant alarm on the part of religious people. On the contrary, I believe them to be as thoroughly wholesome as those of any community in the world in which people of various ranks and classes mingle freely together, and much more Christian than the average American community. I believe further, however, that these communities offer the most promising field for efficient work of the right sort now open to the Christian church, and I sincerely hope that the time is not far distant when it will enter this field with enthusiasm, and work it with all the energy and intelligence it possesses.

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THE HITTITE INSCRIPTIONS

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So much has been written in recent years about the Hittites that the reading world has forgotten what an unknown quantity they were only twenty-five years ago. For Bible students they were merely one of many small Canaanitish tribes settled at Hebron in the days of Abraham, though the decipherers of the Egyptian and Assyrian inscriptions had already discovered the existence of a Hittite people whose seat was in northern Syria and who were powerful enough to contend on equal terms with the Pharaoh, Ramses II. But whether these latter could be identified with "the children of Heth" who were settled at Hebron, was doubted. It was true that, according to all the rules of Hebrew interpretation, the "children of Heth" would have been the same as the "Hittites" who are mentioned once or twice in the Old Testament (Judg. 1:26; 1 Kings 10:29; 2 Kings 7:6) as occupying a geographical position which left no doubt as to their identity with the Hittites of the monuments; but how to bring these Hittites of the north into the extreme south of Palestine was another matter. It had not yet been observed that, whereas in early Babylonian times Palestine was known as "the land of the Amorites," the Assyrians knew it as the land of "the Hittites" —a pretty clear indication that before the soldiers of Nineveh became acquainted with it the Hittites must have become its dominant population. In other words, they must have overrun the country and established their ascendancy in it.

This conclusion has been verified by the latest results of archæological research. The discoveries made at Lachish and Gezer have shown that long before the Israelitish conquest Hittite culture had made its way as far as the south of Canaan, bringing with it the pottery which had been first made in the Hittite Cappadocian home north of the Halys. The cuneiform tablets of Tel el-Amarna, again, have made it equally clear that in the century before the Exodus

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bands of Hittite soldiery were spreading themselves over the country, like the Normans in mediæval Europe, whose leaders sold their services to the highest bidder, and carved out kingdoms for themselves, not only in Syria, but in Palestine as well. Of one of them, Labbaya, we have a letter written in the Hittite language, though in cuneiform characters. Another of them, Arzawaya, "the Arzawan," from a city on the frontiers of Cilicia, established himself in the territory of Jerusalem. I have elsewhere given reasons for believing that the Jebusites whom the Israelites found in possession of Jerusalem were the Hittite followers of a chieftain who had captured the city and put an end to the rule of its Amorite prince, and that even Balaam, the son of Beor, from the Hittite city of Pethor, was but another Hittite free-lance who made his way into Edom and there substituted the government of a king for that of the native "dukes" (Gen. 36·32). The age of the Tel el-Amarna tablets, however, was not the first which had seen the Hittites in southern Canaan. Already before the days of Abraham an Egyptian official, whose monument is now in Paris, tells us that the Pharaoh who founded the Twelfth Dynasty had destroyed there "the palaces of the Hittites."[1]

Thirty years ago it was not yet suspected that the Hittites, whether they were to be identified with "the children of Heth" or not, had come from the far north. Heth is called in the book of Genesis "the son of Canaan," and it was universally agreed that they were a Syrian people. Dr. Birch alone, the famous Egyptologist, had had an inkling of the truth. A number of terra-cotta figures had been found at Tarsus, most of them representing Greek deities or Roman gentlemen, but among them was the head of a man with distinctive and remarkable features. When this was shown to Dr. Birch, he at once recognized them as those of the Khata, or Hittites, as depicted on the Egyptian monuments. But the discovery was buried in the pages of a book written by another author, and Dr. Birch himself never followed it up. And so matters remained until 1879.

Meanwhile certain inscriptions had been found in an unknown form of hieroglyphics. Some of these had been noticed at Hamath

[1] A different view of the age when the Hittites entered Palestine, and of the evidence on the subject, will be found in the *American Journal of Semitic Languages and Literatures*, April, 1905.—EDITOR.

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by the celebrated traveler, Burckhardt, at the beginning of the century, but no one had looked at them again until Sir Richard Burton rediscovered them and brought them to the notice of scholars. Shortly afterward Dr. William Wright succeeded in taking casts of them and having them removed to the Museum of Constantinople, and in an article which he wrote about them he suggested that they were monuments of the Hittites. The suggestion was, however, based upon no archæological or philological reasons, and, needless to say, was ignored by the learned world.

Three years later another inscription in the same form of writing was published by Canon Davis in the *Transactions of the Society of Biblical Archæology*. It was engraved upon a rock at Ibriz on the northern border of the ancient Cilicia, and accompanied the figures of a god and priest which are in a peculiar style of art. How the hieroglyphics, which we had agreed to call "Hamathite," came to be in the north of Cilicia was a puzzle; no one questioned, however, that they had been introduced from Syria. But at Ibriz we are in Asia Minor, and in Asia Minor travelers had already come across rock-sculptures of a remarkable character and unknown origin. In Cappadocia, at Boghaz Keui, north of the Halys, there was a long series of them; one had been observed in the ancient Phrygia, and in the ancient Lydia, not far from the ruins of Sardis; there were two others in a pass called Kara-bel. These two are already mentioned by the old Greek historian Herodotus, who believed them to be monuments of the Egyptian conqueror Sesostris, and hieroglyphics could still be detected on one of them which were supposed to be Egyptian.

In the summer of 1879 I was making preparations for a journey of exploration in Asia Minor, and one morning, while I was staying with Canon Isaac Taylor, the truth suddenly flashed upon me. The art of the monument at Ibriz and that of the monuments in Cappadocia and Lydia are one and the same, and since the hieroglyphics of Ibriz are identical with those of Hamath, the mystery of the "Hamathite" texts is solved.

And it is solved for this reason: Mr. George Smith, the Assyriologist, had discovered on the site of the ancient Hittite capital, Carchemish, a long inscription in "Hamathite" characters which

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had once belonged to some building in the town. There had been a growing conviction among scholars that the hieroglyphics of Hamath, which bore no resemblance to any known form of writing, were really those of the Hittites, and the discovery at Carchemish went far to confirm the belief. Subsequent excavations on the spot made it almost a certainty. The Hittites, however, were still supposed to have been a Syrian people, though I had already begun to doubt whether this was actually the case, partly on account of the evidence of the Assyrian monuments, but more especially because the cuneiform inscriptions of Armenia, my decipherment of which was at this very time being made ready for the press, had made it clear to me that one of their principal seats was on the frontiers of Cappadocia.

Hence it was that, when once the connection between the monuments of Hamath and Carchemish, of Cappadocia, of Ibriz, and of Lydia, had been pointed out, the conclusion was inevitable. In Syria they were confined to the district which was occupied by the people called Hittites by their neighbors—whether Egyptian, Hebrew, Assyrian, or Armenian—and they extended northward into that very region of Asia Minor from which the cuneiform monuments indicated that the Hittites had originally come. The peculiar art and system of writing, accordingly, which modern discovery had revealed to us must have belonged to a people who, as we had learned from the inscriptions of Egypt and Assyria, once played a leading part in the history of western Asia, but who alone of the races that had done so possessed an art and a writing which were still unknown. They were unknown no longer; the "Hamathite" hieroglyphics must be of Hittite origin.

At once much was explained which had hitherto been a difficulty to the historian. We could now understand how it was that the Hittite, living in his struggle with the Egyptians, was able to summon allies or vassals, not only from Syria, but from Asia Minor as well, and why the strongly marked and somewhat ugly features of the Hittites, as portrayed by the Egyptians, and even their mountaineers' shoes, should be met with again on the monuments of Cappadocia. When, moreover, I came to examine the photographs of these same Cappadocian monuments, I found that certain signs occurred upon them, in which previous writers had seen only "symbols" or "em-

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blems," but which were the very characters that were met with again in the Hittite texts of Hamath and Carchemish.

I wrote to the Academy describing my discovery, and staking the truth of it on my finding that the hieroglyphics at the side of the mysterious figure, which Herodotus had imagined to be that of the Egyptian Sesostris, were not Egyptian at all, but Hittite. A few weeks later, under the escort of some thirty Turkish soldiers—for the place happened to be a veritable nest of Greek brigands—I found myself standing in the pass of Kera-bel in front of the figure. Most of the day was passed in making squeezes and copies of the inscription, in examining the companion figure, which had unfortunately suffered much from the ill-usage of man, and in thoroughly exploring the pass. But the main object of my expedition was fulfilled; my prophecy was verified, for the characters engraved before the face of "Sesostris" were the Hittite characters of Carchemish.

Since 1879 several more Hittite inscriptions have come to light in various parts of Asia Minor. Professor Ramsay has shown that they follow the lines of the early roads which led from the Hittite capital at Boghaz Keui in Cappadocia to Smyrna, the Ægean, on the one side, and to Cilicia and Syria on the other. We have learned a good deal more, too, about Hittite history. The Tel el-Amarna tablets have enabled us to trace the history of the Hittite occupation of Syria and Palestine, and cuneiform texts in the Hittite language have been discovered at Boghaz Keui. But the Hittite hieroglyphics themselves have resisted attempt after attempt to decipher them. Key after key was tried in vain; the lock refused obstinately to turn. I myself came to the conclusion that the problem was insoluble, unless a bilingual inscription could be discovered.

And yet I now believe that the key has at last been found; that the lock has turned, and the problem has been solved. Within the limits of this article, however, I can only very briefly indicate how this has come to pass, or how the results of the solution have been verified.

Already in 1879 a comparison of the Boghaz Keui monuments with those of Hamath and Carchemish gave me the "determinative" or ideograph of "deity." A year and a half later I pointed out that a particular character which represents a yoke must be the suffix

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of the nominative singular, and that, as the majority of Hittite proper names mentioned in the Egyptian and Assyrian inscriptions terminate in *s*, it was probable that it denoted this letter. I also brought to light a bilingual inscription in Hittite and cuneiform characters on the so-called silver "boss of Tarkondemos," a knowledge of which I owed to Dr. Mordtmann; this furnished us with the ideographs of "king" and "country," as well as with the phonetic values of three characters. Unfortunately, it also led us astray, owing to what was at the time an inevitable misinterpretation of the Hittite hieroglyphics, and, still more unfortunately, owing to the defective nature of our copies of the Hittite inscriptions, I confused together the two ideographs of "king" and "district"—a confusion which not only had much to do with the failure of my subsequent attempts at decipherment, but in which I was followed by all the other scholars who attempted it. For years, therefore, the decipherment remained at a standstill; I succeeded in identifying the name of the Cilician god Sandes, as well as one of the vowels, while Mr. Halévy identified another vowel, and Dr. Peiser pointed out that a particular character was used to divide words, at all events in the later inscriptions, and that another character denoted a "place," or, as he less correctly conjectured, "a town." But this was all; for we already knew that the language concealed under the hieroglyphics was distinguished by the use of suffixes which were represented by a limited number of characters, the word itself being generally expressed by an ideograph; and Dr. Hayes Ward, with only the Hamath texts to work upon, had long since shown that the lines ran alternately from right to left and from left to right.

Many years ago an eminent Dutch numismatist, the late Mr. Six, suggested to me that a particular group of characters in the Carchemish inscriptions denoted the name of the city. Led astray by my misinterpretation of the bilingual inscription, I did not see my way to the adopting of his suggestion, which was, however, taken up by Professor Jensen, who was thereby fortunate enough to identify the values of some more characters. But he still continued to confuse together the signs for "king" and "district," and moreover, took a retrogade step by supposing the ideograph of "deity" to mean a "town;" this, and the substitution of arbitrary conjecture for

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scientific verification, has caused his system of decipherment to share the fate of its predecessors. By this time, however, new texts had come to light, and we learned from them that the goat's head, which on the boss of Tarkondemos represents the name of the god Tarkus, interchanges with the nominative suffix (*i*)*s*. There was thus proof that the Hittite characters, like those of the cuneiform syllabary, could have more than one value according to their ideographic or phonetic use. I had also pointed out that the reading of a particular ideograph, which depicts the head of a high-priest, and is more than once written phonetically in the Carchemish inscriptions, has been given us by the Greek writers, and that we thus know the values of two more characters, *ka* and *li*, *ka* being denoted by a rabbit's head.

But I still did not see the consequences of this discovery, and it was not until casts and squeezes and photographs, and in some cases the original inscriptions, had at last replaced the old faulty eye-copies on which we had had to rely, that the key to the interpretation of the monuments was, as it were, forced into my hands. An examination of the original texts showed that we had confused two wholly different characters together, the ideograph of "king" and the ideograph of "district," which were carefully distinguished one from the other by the Hittite scribes. This fact once ascertained, it was easy to pick out the geographical names in an inscription, and through them to obtain at last some chance of determining the phonetic values of the characters. The first result of this was to show that Mr. Six was so far right in his suggestion about the name of Carchemish that the group of characters composing it has the "determinative" of district attached to it, and consequently must denote a local name. The second result was even more satisfactory. The name is written with four characters, the first being one which is not found elsewhere, and may therefore be supposed to represent a closed syllable; the second is the rabbit's head, for which I had already found the value *ka;* the value of the third was long since known from the bilingual "boss" to be *me*; while the fourth is the head of the goat. We thus have the word **-ka-me-is;* all we have to do is to assign the value *kar* to the first character, and "Carchemish" stands before us. To clinch the result, it needed only the fact that, with one exception, the name never occurs except in the inscriptions of Carchemish, and that

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it occurs in them all in close connection with titles like "king." The mystery of the Hittite inscriptions is a mystery no longer!

Thus possessed of the clue, the further decipherment of the texts has been merely a matter of time and patience. There were two lines along which the decipherer could work, the geographical names and the grammar. The grammar afforded more help than might have been imagined. The language of the Hittites was suffixal, and the suffixes are usually written phonetically. What they were can be ascertained partly through the proper names recorded in the Egyptian and Assyrian inscriptions, partly through the Hittite texts themselves which are written in cuneiform characters. For such texts fortunately exist. Two of them are among the Tel el-Amarna tablets, where the name of Tarkundaraba, king of Arzawa, made scholars conjecture that the unknown language of the two tablets might be Hittite—a conjecture which has now been verified by the discovery of cuneiform tablets in a similar language at Boghaz Keui, the great Hittite capital.

Unfortunately, the Hittite hieroglyphic monuments at present known to us are few in number, and most of them are more or less mutilated. Moreover, they belong to different ages and different localities, thus increasing the difficulty of reading them. Had we more perfect materials, the work of decipherment would have progressed far more rapidly than is now possible. But even as it is, I can now translate several of the texts throughout, and—fragments of course excepted—can tell what is the general sense of the rest. Sometimes it is a geographical name which gives us the clue to the value of a character. Thus on a monument found on the site of the ancient Tyana, the name of the district over which the priest-king ruled is written *-a-(*ua*)*n-a-n-a-s*. As *-nas* is the nominative of the suffix which denotes "land of," the name of the city is *-(*u*)*ana*, and we need therefore have no hesitation in giving to the first character the value of *tu*.

Sometimes it is through the interchanges of characters that great values are obtained. When once we know that *s* or *m* or *n* is represented by a certain character, it becomes clear that all other characters which interchange with it in geographical names or in the same suffixes must have the same or a closely allied value. And so, little by little, our Hittite syllabary is built up.

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But, after all, the phonetic characters occupy only the half, and not always the half, of a Hittite inscription. A large part of it consists of ideographs and "determinatives" which usually bear their meaning on their face. The determinatives are especially useful, as they tell us where we have a title or geographical name, or even such objects as stones and wood.

Before, however, a system of decipherment can be accepted as successful, it must not only be based upon a scientific method, and result in the right kind of grammar and in translations which accord with common-sense, but it must also be able to stand the test of verification. And the best form of verification is that which has been called verification by undesigned coincidences. Where the result of the decipherment is to produce, without forcing or intention, names, facts, and grammatical forms which agree with those furnished by other sources, the system of decipherment may be regarded as sound. Details, indeed, may have to be modified with the increase of materials, but the main facts have been acquired once for all. That my decipherment of the Hittite texts has stood this final test of verification will be seen from one or two illustrations.

The chief goddess of Carchemish had the name of Khalan, and in Carchemish inscriptions the word "Carchemishian" is followed by *Khalam-mes*, "the Khalamnite" or "man of Khalam," the suffix *-mes* signifying "belonging to." The title is one which long puzzled me greatly, and at one time I supposed that it must be a proper name. It never occurred to me that the explanation of it was found upon the Assyrian monuments. Here we read from time to time of mercenary soldiers called Akhlammi, but I never thought of connecting these Akhlammi with my Hittite Khalammé until one day, when reading over again the great inscription of Tiglath-pileser I, I noticed that he describes them as being properly the inhabitants of the very district in which Carchemish stood. They were, in fact, named after the supreme goddess of the country, just as the Armenians of the cuneiform inscriptions were named Khaldians after their supreme god, Khaldis.

Khalam is an interesting name, since from it the Assyrians derived their name for Aleppo, Khalma-n (a), "the town of Khalam." It was at Helam or Khalam that David overthrew the king of Zoba

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when "he went to recover his border at the river Euphrates" (2 Sam. 8:3; 10:16), and Khalaman is transformed by Josephus into the commander of the Syrian host. In Egyptian the name of Khalma-n appears as Khilip, or Khalip, and this on an Assyrian seal now in the Berlin Museum becomes Akhlib.

Another verification of my decipherment may be found in the agreement of the facts brought to light by my translations with the political and theological systems of Asia Minor, as described by Professor Ramsay. There is the same government by a priest-king, the same theocracy, the same adoration of fetishes or symbols in place of images, the same triad of divinities, the same dedication of a city or people to its supreme god. If we turn to the grammar, the result is the same. One of the few words in the Hittite cuneiform tablets whose meaning is known is the preposition *kasma*, "for." Long before I knew anything about this cuneiform *kasma*, I had found precisely the same word in the hieroglyphic texts, with the same signification and fol owed by the same case.

After these examples of "verification" I can now venture to conclude with the translation of two Hittite inscriptions, in full confidence that the majority, at least, of my readers will no longer feel skeptical in regard to it. The first inscription is one of the oldest that have come down to us, and was discovered on the site of Carchemish:

The bearer of the sacred disk of Carchemish, of the lands of Ammi and Kas, Khalam-sar(?)me, the great prince am I, the exalter of the sacred *unan* tree of the god Aramiz, the king of the earth, supreme over the Nine; to whom the goddess Khalam has given Kas, the mighty, the great [prince] am I, the priest of the Nine great gods, loving the Nine sanctuaries, princely royal; on the altar (?) of the sacred stone this cross of the Nine great gods I have provided; the son of Mutâli, the great, the powerful prince . . . . the great prince am I.

A representation of the sacred disk is engraved on the rocks of Boghaz Keui, and Dr. Arthur Evans has discovered that in Crete also there was a worship of the cross, which in this inscription is represented ideographically—thus admitting of no doubt as to its nature—though elsewhere it is written phonetically (*anê*). Kas was the Hittite region west of the Euphrates, and a cuneiform tablet found at Boghaz Keui seems to indicate that the latter city was regarded as its capital; Ammi was northern Syria between Pethor and the

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Orontes, as we gather from the Tel el-Amarna tablets; and the sacred *unan* tree, according to the Egyptologists, was the cypress. Mutâli is a well-known Hittite name, and Khalam-sar(?)me means "Beloved of Khalam," the signification of the ideograph which forms the second element in the name being known, though the pronunciation of it is still uncertain.

The second inscription is of a very much later date, and comes from the ruins of the Cilician city Tyana:

> Aimgalas, the Tyanian king, the priest, the powerful bearer of the sacred disk, the powerful prince, the Catasnian of Cilicia, the citizen of the city of the Eniti, the prince of the royal city; the sacred stone of the god Sandes in this city of the Eneti as it was before, anew I have erected.

The name Aimgalas is written Aingolas in the Greek inscriptions of Cilicia, and Mugalla by the Assyrians, and a king of the Eneti is mentioned in a cuneiform text from this part of the world where the name is written precisely as it is in the Hittite hieroglyphics.

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THE RELATION OF NEW TESTAMENT THEOLOGY TO JEWISH ALEXANDRIAN THOUGHT

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1. The thirty-two years of our Lord's life fall just in the middle of the much longer life of his only conspicuous Jewish contemporary, Philo, who was probably twenty years old at the birth of Jesus, and who went on an embassy to Rome in his old age twenty years after the crucifixion. Neither had the slightest connection with the other. The Alexandrian philosopher betrays no knowledge of the Prophet of Galilee, and certainly Jesus Christ makes no reference to Philo, whose name and fame could scarcely have reached the peasants of Syria. But when Christianity began to spread over the larger world and came into contact with Greek culture, it could not have been long before it was confronted with the vigorous intellectual movement at the Mediterranean port; for both were missionary in spirit, both aimed at universal acceptance. Philo's work was then done, and Philo had no successor of any influence; so that there was no room for Christianity to affect Alexandrian Judaism. The new gospel came too late. Had it appeared fifty years earlier, its influence on so omnivorous a student and so eclectic a thinker as Philo must have been very marked, so that the Jew philosopher might have become an Origen before Origen. But this was not to be. On the other side, however, the case was different. It is quite evident that in course of time Christianity came to be affected by Alexandrian Judaism. In Clement and Origen we see that it has almost entirely absorbed the earlier movement, reproducing the Jewish philosophy in terms of Christian theology. But how early this influence began to be felt, what primitive Christian teachers were affected by it, and how far the New Testament shows traces of its presence, are questions that have met with very different answers. In its widest relations, Alexandrian Judaism may be said in some degree to have left its mark on the whole of the New Testament,

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since all the New Testament writers used the Septuagint, which was a translation of the Jewish Scriptures made in the atmosphere of Alexandria. How far the New Testament was affected by the Greek of this version, in distinction from the primitive Hebrew, and what would have been the difference in the New Testament if its writers had known only the Hebrew original and the Targums, is a question which has not yet been fully worked out. The mere citation of texts in which the Greek rendering, even when inaccurate, is followed, does not carry us very far; for this does not enter deeply into the structure of the thought. Moreover, both Paul and John occasionally correct the faulty Greek of the Septuagint by reference to the original Hebrew. But the use of one Alexandrian book by New Testament writers is very marked. There can be no doubt that more than one of the authors of New Testament books were acquainted with and affected by the book of Wisdom.

Now this book is one of the precursors and makers of Philo. It carries forward the *Chochmah* (Wisdom) doctrine that had already appeared in Proverbs, and that was enlarged in the Palestinian work, Ecclesiasticus, personifying wisdom in a more imaginative way and widening the scope of its influence. There can be no question that this book was known to primitive Christian writers. Still it was essentially Jewish, and not really out of touch with Old Testament ways. The case is entirely different with Philo. In making Moses teach Platonic, Stoic, and Pythagorean ideas, Philo uses the law as a parable of Greek philosophy. He is a true Jew in his faith in God and his acceptance of the verbal inspiration of *his people's Scriptures*. But in his efforts to commend those Scriptures to the cultured outside world, when he does not deny, he often ignores their genuine meaning, reading into them doctrines that do not come from Judaism at all, but are wholly of pagan origin. Therefore the case of the influence of Philo on the early Christians is entirely different from that of the influence of the book of Wisdom. The former really means simply the influence of Greek philosophy, although this is made to commend itself by appearing under the guise of biblical history. Here we come to the parting of the ways. The Cambridge school, represented in this matter to some extent even by Westcott, more by Lightfoot, but most of all by Hort, mini-

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mizes the Greek influence. Pfleiderer, on the other hand, accounts for the liberalizing movement of Paul by attributing it to Hellenistic influences, and the advanced form of the later Paulinism entirely to the invasion of Greek thought. Harnack postpones this Greek influence on Christianity to a later date, while, in agreement with Hatch, he attaches paramount importance to it in the development of ecclesiastical theology.

We must discriminate. In endeavoring to discover traces of the Alexandrian Hellenic spirit on early Christian teaching, we have to arrange that teaching according to a graduated scale. Then we discover that this arrangement coincides in the main with the chronological order. The teachings of Jesus Christ are farthest removed from the Alexandrian standpoint; next come the earlier Pauline epistles; the later Pauline epistles manifest more resemblance to contemporary Hellenic teaching; and Hebrews and the Johannine writings bear most witness to this influence. To put it another way, there is no relation between Jesus and Philo; if we attempt a parallel, we are continually confronted with differences and contrasts. In the case of Paul there are marked resemblances, together with striking divergences; little or no evidence of literary dependence, but plain proofs of atmospheric infection. With Hebrews we have indubitable dependence on Alexandrian teaching both in idea and in literary form; and in John, strong probability that this is the case.

Little good can come of attempting the unequal comparison between Jesus and Philo. Our Lord propounded no system of philosophy; the Alexandrian lecturer did not propose to redeem the world. Still, both taught that deliverance from evil and the attainment of the only life worth living must be on religious and ethical lines. Both saw that old-fashioned Judaism could not serve for the new age. But here they chose different paths. Philo put new wine into the old bottles. Yet the bottles did not burst, because the wine was not new in itself, but only new to them (καινός, not νέος). In itself it was stale enough, for Philo was not an original thinker. His system was made up of materials borrowed from philosophers of earlier ages. The only novelty of consequence was the fresh combination of them under the forms of the Jewish Scriptures. For those Scriptures he cherished the deepest reverence,

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even when manipulating them freely to suit his own purposes. He held the most rigorous doctrine of inspiration. His freedom was not the critic's license, but only the interpreter's liberty. But Jesus fearlessly rejected the very words of Scripture, even precepts of the sacred Torah, when they were in conflict with what he perceived to be truth, exclaiming: "They of old said" this and that; "but I say unto you"—the very opposite. Then, while Philo only echoed utterances of the spirit of his time, Jesus went counter to prevalent notions in daring originality. With all his novelty of interpretation, Philo gravely claimed to be conservative. He was a reconciler, a remover of difficulties, an answerer of objections—timid, cautious, apologetic, conciliatory. There was nothing in his method of teaching to lead to crucifixion. Jesus saw clearly that no reconciliation of the old with the new was possible. There must be a revolution. He had come to send a sword. He knew that he himself must be the first to be pierced.

Philo conciliates philosophy by banishing anthropomorphism from Jewish theism; and the result is a God without qualities, nameless because a name implies description; although he is not consistent in this, since he writes of God being merciful, as even consisting in goodness itself, the Platonic doctrine. By his denial of name or qualities to God, he wishes to exclude all limitations. Because God is the Infinite he must be the Absolute. In all this there is no approach to that dominant note in our Lord's teaching, the glowing conception of the fatherhood of God. And while to Philo, even more than to the Palestinian Jews, God is remote, only condescending to reach out to the world through intermediate agencies—angels, powers, λόγοι—Jesus brings the idea of God down from the heavens, telling how he observes the fall of a sparrow and cares for the smallest things in his children's lives.

Not less remarkable is the difference in moral ideals and methods. While it is a mistake to regard Philo as ascetic, the whole trend of his teaching is in the direction of mastering and suppressing the body in the interest of the free development of the spirit. It would be startling, if it were not so very familiar to us, to see how little Jesus has to say on this theme, which has been the central topic of nearly all teaching of morals. His disregard of fasting and of other

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rigorous practices amounted to a scandal in the eyes of the strict. And yet nobody can associate his teaching with the naturalistic optimism of Walt Whitman. We feel, when we approach it, that it absolutely excludes the least laxity in sinful indulgence of the flesh. The explanation of this paradox is that Jesus abandoned asceticism by going farther than the ascetics. This method represses the lower nature in the interest of the higher. It appeals to a refined selfishness, which is not the less selfish because disguised by refinement. But Jesus calls his disciples to the suppression of self all around; not merely the denial of the body for the good of the soul, but the denial of self whether manifested in the senses or in higher regions. Philo, though not actually an ascetic, agrees with the ascetics in making the aim of ethics to consist in self-culture. His whole system is self-centered. Jesus shifts the center. His ethics are essentially unselfish, not sternly altruistic, but rooted in love. Further, they are positive, not negations of evil so much as efforts after good, that good being the welfare of our neighbors.

Lastly in this connection, Philo has no conception of redemption. The kingdom of God, the Messiah, the life given as a ransom, the peace and victory that come by means of personal adhesion to the personal Christ, in which the gospel mainly consists, are all conceptions lying outside the range of Philo's teaching. In the Alexandrian philosophy the equivalent of redemption is self-attained by the effort of the soul in first mastering the body and then rising to ecstasy in reaching up to God. Essentially mystical, intensely emotional, like the ethics the religion is self-centered. In the ethics self is the goal; in the religion self is the starting-point. By its own unaided efforts the soul attains its elysium.

In all these matters, then, we can discover few points of contact between the work and teaching of our Lord Jesus Christ and Philo's philosophy.

2. When we come to Paul, we seem to be entering another atmosphere. The rabbinism of the apostle has no connection with Philo; this must be traced back to Gamaliel or the schools of Tarsus. The doctrine of justification by faith, which is rabbinical in form, though Christian in essence—the forgiveness brought and taught by Jesus Christ stated in terms of the Jewish law courts—is altogether foreign

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to the Alexandrian philosophy. But it is otherwise with the apostle's mysticism. Paul was a lawyer and logician by education; but he was a mystic by nature. The exigencies of controversy forced him into the forensic style; when he is left to himself, it falls off; its stiff phrases disappear, and the language becomes personal, realistic, spiritual, mystical. Galatians, the first section of Romans (chaps. 1–6), and the third (chaps. 9–11), 1 Corinthians, and the second part (chaps. 10–12) of 2 Corinthians, give us Paul, the keen controversialist. But the central part of Romans (chaps. 8, 9), the first part of 2 Corinthians (chaps. 1–9), and the epistles of the captivity reveal the abiding ideas of the apostle, those on which he delighted to ruminate in the leisure of his private meditations; and here we find Paul the mystic. The remarkable thing is that here, too, he seems to approach Philo. The genesis of the apostle's personal religion is revealed in Romans, chap. 7, as springing out of a desperate struggle with the flesh. Dramatically recalling the agonies of his pre-Christian life, he exclaims: "But I am *carnal*, sold under sin" (vs. 14). "O wretched man that I am! who shall deliver me out of the *body* of this death?" (vs. 24). "So then I myself with the mind serve the law of God, but with the *flesh* the law of sin" (vs. 25). Similarly in 1 Corinthians evil generally is called *carnal*. As far as I am aware, this is a new doctrine in the Bible. We find it nowhere in the teachings of Jesus, nor is it to be discovered in the Old Testament, where the term "flesh" is a common Hebraism for mankind, especially as regards the frailty of the race. God will pour out his Spirit "upon all *flesh*;" that is, simply upon all mankind; "all *flesh* is grass;" that is, the whole human race is frail and fleeting. There is no indication of moral evil in these passages, nor is there in any other of the Old Testament references to "flesh." If, then, Paul did not derive the idea from his early education in the Scriptures, nor from his new Master, how came it to appear in his writings? He learned it in the hard school of experience, we are told. It is a result of introspection, of the pathological study of his own life-story. Now, there is truth in this assertion, as Romans, chap. 7, plainly shows. The apostle had felt the dragging of the body toward evil which he there so vividly described. If his teaching had no antecedents in adjacent regions of thought, we should be compelled to

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rest satisfied with this conclusion, holding that there was an entirely original thought sprung on the world by the great apostle. But it has antecedents. It is a dominant idea of Philo; it is in the very atmosphere of Greek ethics. Though so different in form, Paul's confessions in Romans, chap. 7, might be an echo of the teachings of Socrates in the *Phædrus*. According to Pfleiderer and Holsten, its origin is Greek. Did it reach Paul from Greece through Alexandrian Judaism—the most sympathetic medium through which a Jew could receive Greek ideas? Before we can answer this question, we must examine the position more exactly. Then we shall see that Paul's doctrine of the flesh differs considerably from Philo's doctrine of matter. The very terms are different, and their difference is significant. The word "flesh" is Hebraic in its usage, conceived practically, used popularly, bearing on moral conduct; but "matter" is thoroughly Greek, and it is regarded metaphysically, rather as a term of speculative philosophy than as belonging to practical ethics. "Matter" is the primary element, existing before creation, and utilized in creation when the ideas of the Logos, become "powers" in action, impress themselves upon it. To call this eternally self-existing element "matter," although we have no better name for it, is misleading; for matter, in our sense of the word, it is not. We must not think of it as having outline of boundaries, as being ponderable, or as offering resistance to motion; indeed, as being anything for the senses to perceive; for it has no qualities, and only by its qualities can a thing be perceived or described. Rather, then, it is an eternal potentiality. Nevertheless, it is a limiting potentiality. Owing to this fact, creation, which is the endowing of it with qualities, the impressing on it of the orderly arrangement determined by the Architect's plan, is limited. This limitation is what we call "evil." Philo regards evil as essentially negative, we might say non-existent, or rather say that it is a certain non-existence. It is a void where, if all were good, we should have a *plenum*. It is the coming short of the infinite, perfect design, owing to the intractability of matter.

We meet with nothing of this in Paul. He does not discuss the nature of evil in the abstract, or its manifestation in the universe at large. Whenever he deals with the subject he is wholly concerned with personal evil, sin. Then, although he closely associates this

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with the flesh, he never treats the two things as identical. On the one hand, he does not confine the term "flesh" to the material of the animal organism. The factiousness of the Corinthians is "carnal;" anything that gives the supremacy to the sensuous, the external, is "carnal." Among "the works of the flesh" he has "idolatry, sorcery, enmities, strife, jealousies, wrath, factions, divisions, heresies, envyings" (Gal. 5:21). On the other hand, the flesh is identified with the body as a whole, as fully organized, not merely with the substance of which it consists. Thus the body becomes the seat of sin. When the apostle refers to "sinful flesh," the attribute is synthetic, not analytic; the word "sinful" is not descriptive of something in the essential nature of flesh; it indicates something attached to flesh as we know it.

That this is so will be apparent when we consider some of Paul's references to the body, which, as we have seen, the apostle mentions as freely as the flesh when he is referring to the seat of sin. Though this flesh, this body, is associated with sin, it is not so by nature, because it need not be so always. The Christian's body is a temple of the Holy Ghost; he is to make a living sacrifice of it, holy and acceptable to God, by an intelligent and spiritual use of it—a "reasonable" service (Rom. 12:1). This, then, is by no means Philo's doctrine simply carried over into Christianity. The two differ materially both in phrase and in idea. And yet there is one common characteristic which remains in spite of these differences. With both the bodily part of our nature is in some way that in which evil resides, from which it springs, or with which it is peculiarly connected. One might say that knowledge of the world and experience of life would teach this lesson quickly enough without the aid of philosophy. Still, since it does not appear in the Old Testament, but is found both in Paul and in Philo, is it not reasonable to surmise that, after all, there was some connection between the two great Jewish teachers, though this may have been indirect, and not even perceived at the time? It would seem that the atmosphere of the age, at all events in the Greek-speaking Jewish world, was colored with ideas derived from Philo, and that Paul assimilated that atmosphere so far as it coincided with his readings of experience and agreed with his views of life.

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In another region some association between Paul's teaching and ideas of Philo may be suspected, since undoubtedly there is a resemblance, amounting even to verbal agreement. We owe to the great apostle the formation of primitive Christology. I do not forget that there are expressions ascribed to our Lord himself by the synoptic evangelists which cannot be accounted for except on the hypothesis of his consciousness of his Divine nature, in some of which he speaks of himself as in a unique sense the Son of God. But evidently these mysterious utterances were not assimilated previous to Paul's teachings on the subject. To Paul we owe the first explicit preaching of Jesus as the Son of God. It is significant that the apostle describes his vocation as the realizing of God's purpose to "reveal his Son" in him, that is to say, to use the apostle as the medium for the revelation of his Son (Gal. 1:16). In Acts also Paul's first preaching is thus described: "And straightway in the synagogues he proclaimed Jesus that he is the *Son of God*" (Acts 9:20). It is a note of the historicity of Acts that none of the earlier preachers—Peter, Philip, Stephen—uses that designation. Peter's speeches are obscured by the inaccuracy of the Authorized Version. He is not said, as it there appears, to have preached of Jesus as God's "Son," but as God's "Servant" (not *υἱός*, but *παῖς*), apparently in allusion to "The Servant of the Lord" in the Deutero-Isaiah; and then *exalted* to be a Prince and a Savior. It is Paul who first declares the divine sonship.

The apostle's Christology advances with his later teaching. There we have pre-existence, a heavenly rule, even association with the creation and administration of the universe. The climax is reached in Colossians, where Christ is described, not merely as the medium of creation and the instrument of providence, but even as the end, the goal toward which all things are working, or the person they are destined to serve. "All things have been created through him and *unto* him" (Col. 1:16). Earlier than this he appears as the "image (*εἰκών*) of God" (2 Cor. 4:4); here he is "the image of the invisible God," and the "firstborn of all creation" (vs. 15). How did Paul come to these ideas and phrases, absolutely without parallel in primitive apostolic teaching? We may say that contemplation on the greatness of Christ experienced in his effective, redeeming grace led the apostle on under the influence of the spiritual light he claimed to

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receive from God, so that he concluded that the Savior, whose triumph in the resurrection had led to such great results, must have this exalted nature, must have been pre-existent, must have been endowed with the vast functions here ascribed to him. The apostle may have inferred that they were involved in the divine sonship, which not merely the fact of the resurrection, but its potency, the grace flowing from it, appeared to demonstrate. But was all this reached solely in the private meditations of his own mind, without the aid of a single impulse from any other thinker? That is contrary to all experience in the history of thought.

Now, when we turn to Philo, we come upon some remarkable parallels. We discover that the Son of God in Paul occupies a very similar place in the universe to Philo's Logos, the pre-existent medium of creation and present instrument of Providence and Revelation. The Logos is in a sense God's Son. He is the "firstborn." It is true, the Greek terms differ. Paul has πρωτοτόκος, i. e., first-conceived and born, while Philo has προτογόνος, literally "first-begotten;" but the essential ideas are identical, and Philo's expression is the more neatly accurate in view of a divine fatherhood, although, as we have seen, he never works out that idea. Then the Logos is the "image" (εἰκών) of God—the very same word used by Paul. It is significant to observe in this connection that the apostle here employs an unusual expression, saying "the *invisible* God." Invisibility is an idea especially congenial to Philo's conception of the Divine Being. Can we say that all these coincidences are purely accidental? There are great differences between the Christian apostle and the Jewish philosopher. With Paul the Son of God is always a person; but Philo's Logos, though personified in his highly allegorical way, is not really a distinct person, but either the divine reason, or God's plan of the universe, or the power he puts forth in realizing this plan. I say this is in spite of Mr. Conybeare's statements to the contrary, but with Dr. Drummond. Then Philo would never dream of identifying the Logos with the Messiah. On the other hand, Paul never uses the term "Logos" for the Son of God. It is the most characteristic word in Philo's system. If Paul knew Philo and borrowed ideas and phrases from him, he must have deliberately rejected the dominant idea and favorite term of the Jewish Alexandrian phil-

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osophy. Here again the more likely explanation appears to be that the influence of Philo was felt by Paul through the medium of the atmosphere created by the Alexandrian Jew, which had spread so widely as to have penetrated the circles within which the apostle moved in his later days, so that even characteristic phrases hid in this way had reached him.

3. In the third stage of proximity to the Jewish Alexandrian school we have the epistle to the Hebrews and the fourth gospel. With regard to both of these works it is not difficult to discover, not only resemblances, but also definite marks of dependence. The epistle to the Hebrews is admittedly a work richly imbued with Alexandrianism. This fact has to be taken into account in any discussion of the perplexing problem of its authorship. It is the chief ground on which many assign it to Apollos—because we know that Apollos was a Jew from Alexandria. The author knows the Old Testament only in the Septuagint; in several places he betrays his acquaintance with the book of Wisdom; it is scarcely less evident that he was familiar with the teachings of Philo. A convincing evidence of this latter fact may be seen in the formulæ with which he introduces quotations from the Old Testament. These are unique in the New Testament. Paul and every other apostolic writer, except the author of Hebrews, quote the several authors by name, or use some general designation. They either name the human author or refer their quotations in general terms to "the Scriptures," "the Law." They introduce the technical phrase "it is written." Thus we have: "He saith also in Hosea" (Rom. 9:25); "Isaiah saith" (vs. 27); "It is written" (vs. 33); "Moses saith" (10:19). This style is never met with in Hebrews. The author takes the highest view of the inspiration of Scripture. The human writer is left out of account; it is simply the word of God. Thus quotations are introduced with such phrases as "He saith" (Heb. 1:7; 4:1; 5:6; 8:8; 10:4, etc.); "the Holy Ghost saith" (3:7); "it is said" (3:15); "it is witnessed" (7:17); "the exhortation which reasoneth with you" (12:5), as though the Scriptures were personified. On no single occasion, among all these many Scripture references of this epistle, is any human author named. In one case alone the human author is referred to; and there it is with a vague

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periphrasis, as though it were purposely designed to keep him in the background. We read here: "But one hath somewhere testified" (2:6).

These peculiarities in the introductions of Old Testament quotations are all found in Philo. This is exactly Philo's method, and, indeed, we have here the very words he employs. Therefore the least we must infer is that the author of Hebrews belonged to the same literary circle as Philo. But should we not venture farther and conclude that he must have been a disciple of the Alexandrian philosopher, if not in person, at any rate by the perusal of his written works? This conclusion seems to be confirmed by further resemblances. The treatment of the law as the shadow of higher truth, and the depreciation of the material element in it compared with the ideal, are Philonic. In particular, a notable feature of the epistle is the prominence given to Melchizedek regarded mystically. In Philo also Melchizedek appears as an important mystical personage. Then we have specific phrases, found nowhere else in the New Testament, but to be discovered in the Jewish Alexandrian writings. The remarkable word rendered by our Revisers "effulgence" (Heb. 1:3) is found both in the book of Wisdom (7:25) and in Philo (*De Concupisc.*, 11; *De Opif. Mund.*, 5; *De Plantatione Noae*, 2), and that other peculiar term rendered "the very image" (Heb. 1:3) is found in Philo (*De Plantatione Noae*, 5). Moreover, the application of these peculiar terms is similar in both cases; in the New Testament book they are applied to the Son of God, and in Wisdom and the Alexandrian writers to wisdom and the Logos.

While, however, dependence seems to be proved, there are marked differences even here. In Hebrews, as much as in the other New Testament books, we have Jesus Christ, the real, living, personal Son of God, and not an allegorical abstraction, such as wisdom or the Logos, as the medium of divine revelation and action. Then, while Philo would still retain the forms of Judaism, the author of Hebrews would abolish those forms, and substitute for them, not metaphysical ideas or ethical principles after the Alexandrian method, but the actual person and work of Christ; so that the counterpart to the Jewish sacrifices is not some ideal conception, but the very real sacrifice of Jesus Christ, presenting to God his blood, that is, the fruit of his

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actual death on the cross, a concrete historical event. Moreover, the way of salvation is through this sacrifice and the personal intercession of Christ as our high-priest, while with Philo it consisted only in moral culture and the striving of the soul to attain to ecstasy. The essential elements of Hebrews cannot be traced back to the Alexandrian school. Philo may account for its form; its substance represents independent, original Christianity.

4. Lastly, we have the fourth gospel. The association of this work with Philo is almost, if not entirely, confined to the prologue. The Logos doctrine, which is so prominent on the opening page, never appears in the course of the narrative. But it is difficult to resist the conclusion that we have in this prologue a case of real derivation from Philo. First, and above all, there is the very use of the word "Logos." It is true that this might have appeared simply as a translation of the Hebrew word *Memra*, the "word of the Lord" in the Old Testament and rabbinical literature, since, indeed, it is so used in the Septuagint. That is conceivable. But is it probable? Observe how abruptly it is introduced by the evangelist. He takes for granted, that the term is familiar to his readers. How comes he to do so? In no earlier writings is the pre-existent Christ thus identified with the "word of God." Moreover, if he means only this, why does not John avoid all possible ambiguity by being more explicit? Why does he not use the full scriptural phrase, "The word of Yahweh?" The term "Logos" must have been widely spread abroad, not only among Jews affected by Philo, but more directly under the influence of the Stoics, from whom Philo had derived it. Unless the author of the fourth gospel was ignorant of the Stoic as well as the Philonic use of the term, he must have known that his adoption of it in an absolute form would lead to associations with the prevalent usage. Why, then, did he not guard against the mistake, if mistake it was? The only answer on this hypothesis is that he did not know that he was creating a serious ambiguity. But there is much more than the abrupt introduction of this word into Christian literature to send us to Philo for its source. The description of the status and functions of the Logos shows marked resemblance to the Alexandrian thinker. He is called "God," and Philo's Logos is "the second God" (in one place, *Fragments*, ii, 265). He is in intimate

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association with God, is the instrument of creation and the medium of revelation. All this we find in Philo. Can it all be no more than an accidental series of coincidences? Surely, the probability leans heavily the other way. The prologue of John is redolent of Philo, rich in echoes of the ripest Alexandrian philosophy. Yet even here, as in all the New Testament writings previously referred to, the author preserves his individuality and his conviction of specific truths essential to Christianity which are alien to Philo and even repugnant to his system. In particular, there are four, viz.: (1) the sense of *word* attached to the term "Logos," rather than that of *reason;* (2) the personality of the Logos; (3) his incarnation; (4) his identification when incarnate with the Jewish Messiah. With Philo the Logos is reason; though allegorically personified, it is not an actual person; the incarnation would be utterly opposed to Philo's ideas of liberation and detachment from the material; Philo felt no interest in the popular notion of the Messiahship. Such important differences reveal considerable independence. Thus even in the prelude to John, the most Philonic passage of the New Testament, the full teaching goes far beyond Philo, and its departure from the Alexandrian philosophy is all in the direction of the specific Christian truth that is common to the New Testament writers.

The conclusion to which we seem to be brought is, on the one hand, that there are distinct traces of Alexandrian influences in the New Testament, not, indeed, in the teachings of Jesus Christ, but indirectly affecting Paul, and more directly the authors of Hebrews and the fourth gospel; but, on the other hand, that the more essential teachings of the New Testament are not due to this source, and that even where its influence is most felt it does not destroy those essential characteristics or distort the ideas of original Christianity, while it is of some aid in developing those ideas

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THE EFFECT OF MODERN BIBLE TEACHING AS SEEN BY THE STUDENT

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The course had been one covering the period from the Maccabean time to the close of the New Testament canon. The students had read Daniel, much of the apocalyptic and apocryphal Jewish writings, and parts of the New Testament. The object had been to trace the history of thought through this period. The question of the bearing of the study on Christian faith had never been discussed in the class. The work had been entirely objective, the only aim being to find out what the facts were. The class was elective from the junior and senior classes of the college. At the close of the course the question given below was appended, for volunteer answer, to the examination. About half the class answered, and the answers are interesting as the spontaneous opinions of students who had evidently given thought to the subject. They are in no case the reproduction of ideas consciously given by the instructor. Selections from the answers follow the question.

Question: What is the effect on Christian faith of a study of the development of the origin of the Christian religion?

"The primary effect of a course of this kind seems to me to be that it forces one really to think and find reasons for her belief or disbelief in certain doctrines which heretofore have been accepted without thought and without question. It revolutionizes our point of view to such a degree that at first one is apt to decide that he cannot believe anything. Facts come so thick and fast at first that they cannot be grasped; but in a short time one gets her ideas readjusted, as it were, and finds that the underlying essential ideas are the same, and can be believed without the additions and changes made by theologians. The essential ideas of Christianity may be a universal appeal to mankind; and in this the course has benefited much, namely, that it has shown us the essentials and enabled us to see what is the ideal in the main, and what creeds have gradually been formed from it."

"The effect on Christian faith of a study of the development of the Christian religion is beneficial (1) in the main. It thoroughly upsets the mythical ideas which an early study of the Bible is apt to inculcate. It is (2) likely, also, to

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show one the folly of insisting on minor points of doctrine and dogma, when one realizes that there is no dogma in the New Testament. By showing the unity of the development in the Old and New Testaments alike, it is liable to give one a new admiration for the Scriptures."

"I think the study of the development of Christian thought, such as we have made, is invaluable to one who wishes her religion to be as intelligent and scientific as her other knowledge. It is a study of truth, and even though our faith may include some traditional principles which we find are not founded on the teaching of Christ, and we have to give them up, if we are really seeking for the truth, we are glad to do so. We know better what we do believe and why we believe it, and are able to distinguish between what is essential in our Christianity and what is the superstructure built by Christ's interpreters. It is also very interesting. We have been brought up to certain principles and standards, varying with the times and churches to which we belong, and our home training, and we have judged ourselves and others by them. But after such a study as this, where we find the real, just standard of Christ, many of our former standards are swept away, and we see that others who formerly seemed very wicked, and almost heathen, are as good as we are, and we are not as good as we thought we were."

"Such a study of the development of Christianity is very strengthening to the Christian faith. We are led to see exactly where the authority for our beliefs should lie—in the teaching and life of Jesus. Many of the old conflicting ideas which puzzled and hindered us are thus made clear, because we see that according to Christ they are not essential. It also shows the development of all that is best in the old Jewish beliefs, and the dropping out of the other elements. We see the development in the idea of the Messiah, God's relation to the world, and the need of emphasis on purity of everyday life rather than on the thought of life after death. Thus we see on what deep-laid ideas Christ rested his teaching. He took further steps in the development of the love and righteousness of God and the need for harmony with him. Without such a careful study of each book and its ideas, we should perhaps never stop to think of all that Christ's coming meant to the men of his time."

"Such a study as this has been, of the origin and growth of Christianity, may have various results; I should say, different results according to the different people. The fact that you begin from the very germs of Christianity, back in the Old Testament, must necessarily, I should think, affect your consideration of the New Testament; if you think at all, your former ideas of the Bible get a severe shock, and if you do allow yourself to accept the apparent and obvious, you are considerably broadened as a result."

"The first study of the kind cannot help being very much of a shock, but if sufficient emphasis is placed on the few things which are important after all, one's faith ought not to be shaken. Without such emphasis it may easily lead to indifference or mere intellectual interest."

"By a study of the development of the Christian religion it is possible for us to see on what grounds Christianity is based and to get a basis for our own belief.

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We come to realize the different sources, the reasons for development along certain lines, and then can make our own selections."

"I can see how the person who is looking for an opportunity to doubt Christianity and Christ would find that opportunity in such a course as this one, when first he goes through the sensation of having his old beliefs deliberately denied or disputed."

"This course is not only useful, but necessary, to the person who expects or hopes, at least, to be able to meet the questions that will be put to him regarding the testimony both of the Bible and of outside authorities. The strong person can, in the end, only be strengthened by his better understanding of the Bible and by the development of his powers to reason and form his own opinion. The weak person will find no more to meet here than he will, sooner or later, out among people, and here he will find some answer that he may not discover there. Besides, I think a course like this interests one in the Bible, in the study of the original development of a religion, as he has not been interested before, because the view-point is so different and so much more expansive. Faith, sense, and intelligence ought to go hand in hand. Then there can be no danger."

These answers are of interest as showing the thoughtful and practical spirit in which students are meeting the present biblical teaching. They have a special value for the teacher, be he college professor, preacher, or Sunday-school teacher, in two ways:

First, they show how much practical value there is in placing emphasis, as one student says, "on the few things which are important." Religious faith, after all, rests on only a few great things. It behooves the teacher to differentiate these from the great mass of matters of opinion, literary, historical, and doctrinal, with which they are surrounded and easily confused. Many of the answers seem to show that the students have passed through a period of confusion resulting from an implicit assumption of the equal value of everything connected with the Bible. If pastors and Sunday-school teachers will discriminate and put first things first, it will make matters in the college vastly easier for both pupil and teacher. Meantime we teachers in college must see to it that we do not lose our religious emphasis amid the details of literary and historical study. We must not "throw out the baby with the bath."

Second, they show the appreciation of the value of a thorough study. To several of these students it is plain that the second thought has been the thought that counted, and that, with all the care which the instructor could give, first impressions were too often erroneous.

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Here seems to be a subject where a little knowledge is a dangerous thing. We must grasp this subject, if we touch it at all, as we do a nettle, so firmly that the sting is crushed.

Other things are also suggested by these answers, but these two seem to me to be chief:

Distinguish sharply between the religious and the literary; between "harmony with God" and the form in which that harmony expresses itself.

Do not play with the scholarly Bible study. Do it thoroughly and carefully, if you do it at all.

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OLIVE AND "WILD OLIVE" IN AMERICA

WITH REFERENCE TO PAUL'S FIGURE OF SPEECH IN ROM. 11:13–24.

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In the abundance of his metaphors the apostle Paul presents his readers with a problem when he says: "But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree, glory not over the branches" (Rom. 11:17 f.). The problem is: Has it ever been a custom to graft the "wild olive" upon the good olive, and, if so, with what results?

Professor Ramsay[1] comes to the rescue of the apostle's accuracy of observation and statement. His answer to the problem is made by explaining the "wild olive" referred to by Paul to be the oleaster, well known to Greek and Latin writers as a small shrub quite distinct from the agrielaios, the ingrafted tree of Tristram and others. Professor Ramsay relies on the elaborate treatise of Professor T. Fischer, who affirms that the oleaster in ancient times was grafted on the stock of the good olive, grown old and useless, for the purpose of "invigorating a decadent olive tree." Professor Fischer maintains that it is customary to rejuvenate an olive tree which has ceased to bear fruit by grafting it with a shoot of the wild olive, when the tree will again begin to bear fruit: "The sap of the wild olive is ennobled and the tree again bears fruit . . . . The grafted shoot affects the stock *below* the graft . . . . The fruit that is grown on the new shoot will be more fleshy and richer in oil." On the other hand, Professor Ramsay affirms: "The wild olive properly grafted with the nobler shoot gives rise to the true olive . . . . The essential fact is in all cases the grafting of the young tree." He admits, further, that the ordinary practice is not to graft on the oleaster stock.

It may well be questioned whether the practice has ever existed of grafting the wild olive upon the good olive. Such a process

[1] See the *Expositor* for January and February, 1905.

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was unknown to Origen, the first commentator to discuss the figurative passage in Paul's letter to the Romans. To be sure, Origen's testimony is discredited because "olives are not grown in Egypt." And yet one recalls that Origen fled to Cæsarea, was persuaded while there to be ordained a presbyter by Palestinian bishops, and taught in their schools for some years. Why should he not have known the habits of olive culture in Palestine?

But even if the practice of grafting the wild olive shoot upon a good olive tree had been common, we should still ask: What good result would come? Would it not be much more "contrary to nature?" The principle of grafting depends much upon the vigor of the root: "Thou bearest not the root but the root thee." The natural and inevitable result is the vigorous growth of the new shoot, the new, good olive shoot bearing good fruit. Again, it is not necessary that every good olive should be grafted, as olive culture in America shows.

The Pacific coast of California has become a great grower of the olive, producing both the fruit and the oil. A brief survey of its culture may supply some of the details which Professor Ramsay desires. Large areas of land have been planted to this tree, with soil and climate perfectly adapted. The published "Report of the State Board of Horticulture on the California Olive Industry" tells us that in 1897 there were growing two and a half million of olive trees. These will produce four hundred thousand barrels—fifty gallons each —of pickled and dried olives, and one million cases of oil.

The origin of the olive in California is of special interest. The Franciscan fathers of San Blas, Mexico, sent an expedition in 1769 to take charge of the Jesuit mission. José de Galvez, "visitor-general" and secular head, made arrangement for supplies, among which were flower, vegetable, and fruit seeds. The first seeds of the olive are said to have been planted at "Old Mission," in the valley just north of San Diego. The fathers built new missions and planted at once "cuttings" from the San Diego trees. In this way the foundation of a gigantic industry was laid, and the stock furnished for many groves. For nearly a hundred years the only variety was the "Mission olive," and the larger number of the original trees were grown from seed. Recently the eight-year-old son of my neighbor

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found a seedling in the grass; the early trees may have been of such origin, which would account for the variability of different types of "Mission olive." Within recent years olive-growers have imported olive trees from many lands. Almost every variety known to the Old World has been tried. There are said to be at least a hundred varieties, with different names, in process of experimental culture. The "Mission olive," however, maintains its supremacy.

The fruit-bearing olive of California is divided into classes, as follows: (1) The wild olive—dwarf trees, valuable for stock; fruit of varying size with very little flesh. (2) The semi-wild olive—medium trees. The first olive trees imported to the state of California in 1872 were from "St. Chamas," France, with the name Picholine. On the voyage the tops were frozen below the grafts. Most of them grew shoots, and were widely distributed under the impression that they were the genuine Picholine. These produced a small berry having the character of the wild species. This is now known as "Redding's Picholine." The tree is of small dimension, and the fruit small and of a low grade of oil. It is well suited for budding and grafting. (3) The cultivated varieties, either developed from large or small "cuttings" *which retain the original character of the parent tree*, or by grafting.

The methods of propagating will have for us chief interest. Briefly, these methods are: (1) From seed; variable, often returning to type.[2] (2) From large "cuttings," taken from mature trees in lengths of twelve inches or more, and at least an inch in diameter. (3) From small "cuttings," taken from small trees, and cut at each end. (4) From tips, extreme ends of branches. (5) From suckers, germinating from between roots, from the trunk itself, or from large roots exposed to sunshine. (6) By layering—old stock cut off to produce numerous shoots, which are bent over and intrenched. (7) From sprouts, gouged out from the sides of old trees.

The olive is grafted and budded for the following purposes: (1)

[2] The vigorous seedlings are usually grafted in the third year and become fruit-bearers in the eighth year, earlier than the twenty-year growth of Ramsay. Trees from seed grow more symmetrically, producing healthy and robust trees. "Cuttings," when taken from the nursery, planted in the orchard, and properly cared for, should pay all expenses *in the third year*, though only large cuttings from vigorous trees.

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To multiply varieties in selected trees. (2) To ennoble the wild or semi-wild stock.[3] (3) To excite development of branches, blossoms, and fruit on parts of plant lacking them; new grafts grow vigorously. (4) To reinvigorate feeble trees, by grafting with others more fertile or hardy; grafting modifies the stature of the tree, and the size and flavor of the fruit.

In reply to a query as to Paul's figure of the wild olive, a horticultural expert writes: "The wild olive of Paul's time was no doubt the 'Picholine,' so much used for grafting to superior kinds." The "Picholine" is the one referred to above, the "Redding Picholine," which is semi-wild. Of course, this is a wholly different tree from the oleaster (*kotinos*) which Professor Ramsay thinks was in the apostle's mind.

Methods of grafting in China and Japan are also suggestive. Green olives are in the market at Tientsin, brought from the south for pickling.[4] The Chinese have broadened out the process of grafting, using it in many ways, e. g., in reforestation, through trenching, and in grafting upon willow, aspen, and wild fruit stock. A favorite stock is the choke pear, whose wood is chiefly used for the xylograph block-printing. The method of grafting in China is to cut off the tree close to the ground, inserting the grafts, and protecting them by careful banking of earth above. These grow with great vigor several feet each year, and produce good pears the third or fourth year. At Chefoo, grafts of pear were made on willow or aspen, producing a mammoth fruit, but of coarse wooden fiber. The same is true of the quince, which the Chinese call "wooden fruit," and used only for ornament and fragrance until occidental ladies showed them a delicate jelly made from the same. Most interesting, as illustrating the "natural use," is the graft upon the artemesia—a vigorous annual of rapid growth. Upon the well-developed stem the chrysanthemum is grafted or budded. The growth is vigorous and the flowers are

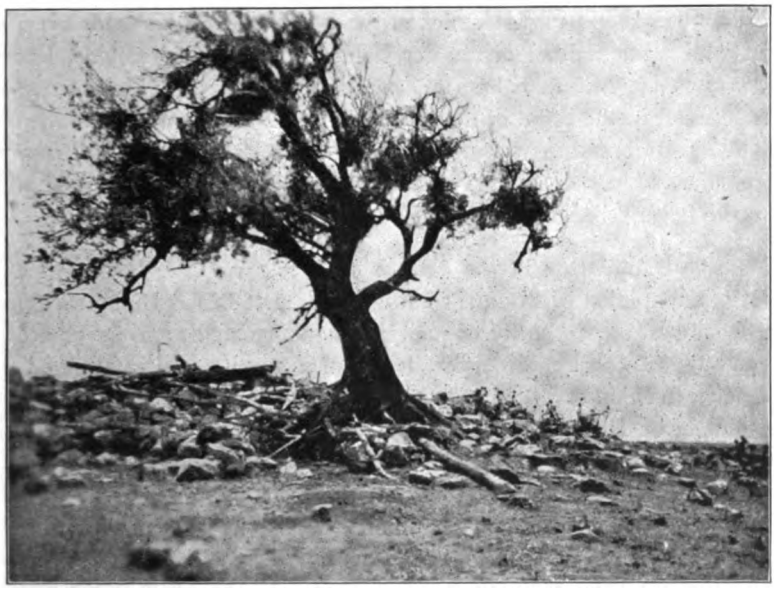
[3] "A noble scion on the oleaster produces the true olive," Professor Ramsay says very truly. "Where cultivation is long settled and tended from the beginning, the young stock is noble." I take it that he intends to assure us that "cuttings" from the good olive produce only good olives, which is true. This is not true of seedlings, which easily revert to wild types.

[4] Called "false olives" by Dr. Williams.

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resplendent. Roses also of great variety are grafted in like manner upon strong stock to enhance the grace and beauty of the flower.

It would seem to be against nature to expect the graft to accomplish the invigoration of the root rather than the improvement of the flower or the fruit. Did not the apostle expect a like result in the Christian life, a Christian engrafting upon the strong wild life of the world? Did he not expect a moral effect upon the Jewish brethren, produced by the stimulus of the moral beauty of Christian Greek and Roman?



SACRED OLIVE TREE IN THE LAND OF MOAB

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Current Opinion

Professor Wernle's Estimate of Jesus.

In a lengthy estimate of Wernle's *Beginnings of Christianity* in the current number of the *Methodist Quarterly Review*, Dean Wallace, of Victoria University, says: "I wonder at some of the reviews of the work in presumably evangelical quarters. They must be due either to carelessness, or to latent sympathy with an essentially Unitarian conception of Christianity." That which the reviewer finds as left by Wernle after melting out all the alloy of primitive Christianity is thus summarized: "He retains many an old phrase without retaining its old meaning. He certainly leaves us the fatherhood of God. He leaves us the brotherhood of man. He leaves us the ethics of Jesus. He leaves us, moreover, a Jesus who, while neither divine nor sinless, is yet a very wonderful personality, of a higher than human consciousness, contact with whom will redeem men, in the sense of delivering them from the love and power of sin, and inspiring them for the *Imitatio Christi*." But "apart from a profounder estimate of sin than our author anywhere exhibits, no man ever formed an evangelical conception of Christology or soteriology."

The Seat of Authority in the Science of Theology

It is the opinion of President Little, of Garrett Biblical Institute, that "we have had the authority of popes, bishops, councils, and synods; we have had the authority of individuals and of sects; but never have we had in religion the kind of authority to which in the exact sciences we are learning to defer." It is to history that his appeal is made, when he continues his contribution to the recent number of the *Methodist Review* in the following terms: "Let us distinguish between those things which, though hidden from the wise and prudent, are revealed to babes, and those things which in their very nature are accessible only to the powerful and instructed mind. Let us beware of deferring, as authorities, to those that have no respect for reason and in the arrogance of self-willed ignorance deliver judgments upon questions of which they have not even elementary knowledge. Such judgments, whether uttered by Judge Lynch or by a General Council, are sure to be reversed, but the mischief that they cause is irreparable. The history of theology abounds with them, and hence the profound distrust with which the Christian teacher has to deal. Those, therefore,

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who are charged with fixing the limits within which the mind of a great organization shall have free course are solemnly bound to be sure of their own competency. For nowhere can incompetency be more criminal than in such a tribunal. It was such a tribunal that crucified the Lord of life and glory."

When is God Present in an Experience?

"The evidence of God's special presence in an experience does not depend upon the fact of visions, nor even upon their content, *per se*, but upon results worthy of God. People are sometimes genuinely converted in trances, but the conversion is proved, not by the trance, but by the life. The trance is explainable by known laws, but this surely does not argue that God is not in the conversion. Was it not worthy of God to work through what we now know to be the laws of mind to bring Saul to a knowledge of his error? And is not the marvelous transformation of the man, and the use of the minutest peculiarities of temperament, training, and past experience to achieve this result, sufficient proof that God's hand was in the work?" Such is the concluding paragraph of an examination of "The Psychology of Saul's Conversion," by Clarence D. Royse, in the current issue of the *American Journal of Religious Psychology*. The criterion here enunciated seems valid for all experiences, whether analogous to that of Saul or more or less striking than it in outward form.

What Should a Minister Know?

The bishop of Ripon, in the *Hibbert Journal* for April, 1905, discusses "The Education of a Minister of God," and reaches the conclusion that "we should train men to know their own times; to extend their studies beyond the narrow limits of a few centuries; to explore the facts of religious consciousness in all systems and in all ages; to understand that only as they bring their teaching into ethical contact with men can they expect spontaneous recognition of their authority, and to make men realize that ethical demands finally force men back into spiritual experience; for final and soul-satisfying harmony with God can only be reached in that supreme personal surrender of which love is the inspiration, and the Cross of Christ the changeless and significant symbol."

What is Religion?

Not a new question, but one which is ever and anon receiving a new answer, and will continue to engage the thought of minds with a tendency to definition. Professor F. R. Beattie gives his conception in the latest number of the *Baptist Review and Expositor*. "Religion is a mode of

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knowing, of believing, of feeling, and of acting, which grows out of, and implies, an inherent and organic relation between God, its object, and man, its subject." The religion of Schiller has been the subject of study and statement in more than one German and English article in recent weeks. Mr. W. H. Carruth, in the *Open Court*, states his conclusions as to the content of Schiller's conception in terms which may be set down for comparison with the above definition: "Religion was for Schiller the longing and the striving for harmony with the spirit and tendency of the universe. . . . . He distrusted religious organizations of all kinds, fearing their tendency to fetter the human spirit, whereas he found the very life of the spirit to consist in the liberty to discover and assimilate the will of God."

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Exploration and Discovery

From London, whither he has now returned, Petrie writes:

We were in Sinai all the season [1904–5], and I there cleared the temple of Serabit el-Khadem, and found that it was entirely on Semitic lines, and not Egyptian. A great mass of burnt offerings in front of the cave shrine, a crowd of Bethel pillars on the hill around, two *hanafiyeh* courts like a mosque, and a system of pilgrim chambers are all un-Egyptian. This is from the Twelfth to the Twentieth Dynasty [2000–1200 B. C.]. We have brought away about fifty small stelæ, etc., and copied hundreds of inscriptions. There will be an Egypt Exploration Fund extra volume of inscriptions, and a popular volume of views and discussions of Sinai, issued by myself.

A letter from Professor Steindorff, of Leipzig, reports the success of his excavations in the great cemetery of Gizeh. He has been employing about four hundred workmen, who have thus far uncovered fifty masonry tombs of stone or brick. One can now walk about the streets of this section of the great city of tombs at Gizeh, and enter the cultus or chapel chambers in which the surviving relatives offered food and drink to their dead five thousand years ago. The shafts leading down through the superstructure are sometimes ten or even fifteen meters deep, cut into the rock. Below—that is, at the lower end of the shaft—is a small chamber, in which the deceased was laid to rest. The skeletons had mostly perished. The majority of the tombs date from the third millennium B. C. They contained a great number of specimens of Egyptian art, especially of well-preserved stone figures, very true to life, depicting functionaries, officials, servants, cooks, beer-brewers, butchers, and bakers.

Several reports of the results of the remarkable discoveries of Legrain at Karnak last year have now appeared: one in the *Chronique des arts*, of Paris; and a summary of the historical result by Legrain himself in Maspéro's *Recueil de travaux*. The *cache* has now yielded: 457 statues and statuettes, 15 stelæ of granite and alabaster, 8 Osiris statues, 7 sphinxes, 6 magnificent vases of alabaster, and innumerable fragments. Especially valuable are a gold ring of Queen Nofretete, wife of Ikhnaton (Amenhotep IV), the great revolutionizer of Egyptian religion; a statue of King Taharka, the Tirhaka of the Old Testament, in gold-bronze; an Osiris statue in bronze over five feet high. The finest pieces have already reached Cairo, and are being installed in the great museum.

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The excavations of Naville and Hall have continued at Der el-Bahri (Thebes), in order to complete the clearance of the Eleventh Dynasty temple which they found there. They have pushed the excavations down the axis toward the cliffs, and have found what seems to be the base of a pyramid at the rear. The temple is interesting as the oldest building at Thebes, dating, as it does, back of 2000 B. C., and being the earliest example of the terraced type.

The magnificent mortuary furniture found by Mr. Theodore M. Davis at Thebes, in the tomb of Tuya and Yuya, the parents of Queen Tiy (1400 B. C.), proves to be of such extent, beauty, and splendor as to be unprecedented in the history of Egyptian excavation. It furnishes a new chapter in the art of this gorgeous age, when the empire of the Pharaohs was at its zenith, and will enable us for the first time adequately to depict the splendor of the Pharaonic palaces in the time of Amenhotep III, the Louis XV of early Egypt.

At the session of the Anthropologische Gesellschaft recently held in Berlin, Dr. Max Blanckenhorn—doubtless the best-informed specialist on the geography, geology, and physiography of Syria-Palestine—called attention to a much-neglected field of study in those lands, viz., the traces of prehistoric man to be found there, in the form of flint implements and artefacts of many kinds. No collection of such materials from Syria-Palestine exists in Europe, and the Berlin museums, so rich in anthropological collections, exhibit no specimens from there. On a recent exploring trip through the country, Dr. Blanckenhorn gave the matter much attention, and found that the flint implements of prehistoric man exist in Syria-Palestine in great numbers. He collected many specimens, of which he exhibited a considerable number to the Society. His researches led him to the conclusion that the invasion of the Israelites in the middle of the thirteenth century brought iron, hitherto unknown, into Palestine. Possibly eight hundred years earlier, bronze had been introduced there; but back of that event only stone implements were known. Accepting the rather arbitrary classification of the anthropologists, Dr. Blanckenhorn found eolithic, paleolithic, and neolithic flints in his collection, the oldest of which he thought probably dated back to some five thousand years B. C. These conclusions of Dr. Blanckenhorn must now, of course, be compared and correlated with the information obtainable from the inscriptions, with which his data are at variance in a number of important particulars. We are very much indebted to Dr. Blanckenhorn, however, for the interest he has shown in this neglected field of oriental research, and it is to be hoped that this successful beginning which he has made, may result in arousing

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the interest and attention of students and travelers in Syria-Palestine. A few years of industrious collecting by visitors there, each specimen discovered being carefully marked as to locality and immediate environment, with full list of accompanying objects (if any), would enable us to test the tentative results of Dr. Blanckenhorn, to make the necessary modifications, and ultimately to arrive at approximately final conclusions as to the age of man in Palestine, and the length and character of his prehistoric career there.

J. H. B.



SCARAB OF AMENHOTEP III.

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Work and Workers

THE summer school of Yale University offers special courses in the study of the Bible and the Christian religion, to be conducted by Professors Stevens, Porter, and Kent.

THE total enrolment of college students in Bible classes conducted under the guidance of the International Committee of the Young Men's Christian Association for the college year 1904–5 amounts to thirty thousand.

TWO BEAUTIFULLY illustrated volumes containing the pictures by M. Tissot illustrative of Old Testament history have been recently published by Brunoff, Paris. The volumes are intended as a companion to Tissot's *Life of Our Lord*.

THE committee of the Palestine Exploration Fund announces the publication of a monograph on the *Painted Tombs at Marissa*, described by Rev. J. P. Peters, D.D., and Dr. Herman Thiersch, Ph.D. Among these tombs two are practically unique in that the original system of painted decoration remained almost intact when discovered.

THE promoters of the plan for arranging short summer terms of biblical study in England for women teachers and others, announce that courses are to be held this year at Girton College, Cambridge, from July 31 to August 19. The subjects are so arranged that students who have only a week or a fortnight at their disposal will be able to attend complete courses.

THE task of translating Professor Theodor Zahn's *Introduction to the New Testament* has been undertaken under the direction of the faculty of the Hartford Theological Seminary. The work will probably appear in three volumes, containing nearly eighteen hundred pages. The work of translation has been in progress for some time, and is not yet quite complete.

PROFESSOR BENJAMIN W. BACON, D.D., of the Yale Divinity School, has been appointed director of the American School of Oriental Research for 1905–6. He will be in Beirût and the Lebanon regions from August to October, thereafter in Jerusalem and adjacent regions. A building for the school is in progress of erection on the grounds of the Marquis of Bute at Beirût, and Professor Bacon will have charge of the installation of the school and its library in this building, in addition to his work in instruction and investigation. A number of American students have already arranged to spend the year in study in connection with the school.

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Book Reviews

The Letters to the Seven Churches of Asia, and Their Place in the Plan of the Apocalypse. By W. M. RAMSAY, D.C.L., LITT.D., LL.D., Professor of Humanity in the University of Aberdeen. New York: A. C. Armstrong & Son, 1905. Pp. xix+446. $3.

This volume is of uniform size and style with the author's *Church in the Roman Empire* and *St. Paul the Traveller*. It has sixteen plates, reproductions of photographs taken on the modern sites of the Seven Cities; thirty-six smaller illustrations in the text, mainly drawings of the figures on ancient coins; and a map of the province of Asia, showing the main an subsidiary mail routes which the author has traced and imagined in this district. The former half of the book might be styled "Prolegomena," since it is devoted to matters introductory to the discussion of the title theme; and the latter half consists of alternating chapters, the first of which makes suggestions concerning the topography or history of one of the Seven Cities, while the second discusses the letter to that city and makes exegetical comments based upon the facts already presented.

The author's main contention is that the Christian church in each of these Asian cities is closely identified in the mind of the apostle John with the past history, the natural surroundings, and the characteristic features of the city itself. Therefore the letter to each of these churches is to be interpreted with this solidarity of life and interest chiefly in view. This suggestion makes it possible for the author to write a practically new commentary upon this portion of the Apocalypse. Much of his exegesis is thoroughly original, and has all the freshness and interest which novelty gives. If one is ready to accept the major premise, many of the conclusions will seem to be well substantiated. Others will seem to be rather labored and forced. We are simply stating a personal opinion when we say that to us the main contention is interesting and suggestive, but its exposition falls far short of producing final conviction of its validity. The author himself fears that he will be "exposed to the charge of imagining fanciful connections between the natural surroundings of the Seven Cities and the tone of the Letters" (p. 47), and he disclaims anything like "the omniscient confidence of the critical pedant" (p. 89); yet his natural interest for his own position leads him to conclude, for example, that the church at Sardis

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is addressed, "apparently with the set purpose of suggesting that the fortunes of ancient Sardis had been its own fortunes, that it had endured those sieges, committed those faults of carelessness and blind confidence, and sunk into the same decay and death as the city," and then to add: "That this is intentional and deliberate cannot be questioned for a moment" (p. 380). This comes close to "omniscient confidence;" yet the whole discussion leaves us questioning still.

One of the most attractive suggestions which the author makes is that concerning "the crown of Smyrna." He shows that Mount Pagos made an ideal acropolis for the city, and that it crowned the beauty of the city with its buildings, making it "a queenly city, crowned with her diadem of towers" (p. 257). Then he shows, from the orations of Apollonius of Tyana and Ælius Aristides, that the "crown of Smyrna" was a familiar phrase in that city. Then he hastens to draw the conclusion that when John says in the letter to Smyrna, "I will give thee the crown of life," he intended to say: "You shall wear no longer a mere crown of buildings and towers, nor even the crown of good citizens which Apollonius advised to put on, but a crown of life" (p. 275). This seems possible, and even probable, at first thought; but when we remember that the phrase occurs elsewhere in the New Testament, and is used by James who may never have seen or heard of Smyrna's crown of buildings, and that the gift of the crown of reward is mentioned by Peter and by Paul when we have no reason to think that they have Smyrna in their thought, we are inclined to conclude that the phrase is less likely to be suggested by its local application than by its current use in the early church, or even by some explicit, though unrecorded, promise of the Lord.

When the author says, in explanation of the promise to Ephesus, "I come to thee, and will move the candlestick out of its place," that the relation of sea and land has caused more than one change of the city's site in the endeavor to maintain a good harbor, and that therefore "a threat of removing the church from its place would be inevitably understood by the Ephesians as a denunciation of another change in the site of the city, and must have been so intended by the writer" (p. 245), we feel like smiling at the naiveness of the suggestion, and we abide by our former opinion that the "denunciation" here is not that of the inconvenience of a removal of a few miles, but rather that of utter extinction suggested by the familiar Jewish metaphor.

These illustrations may suffice to show that we think that the author is inclined to overestimate the importance of his dominant theme, and to over-work his peculiar province of discovery and geography in Asia

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Minor and the ancient world. Much that he says will be permanently valuable. Much of the remainder will have subordinate importance. A residuum is sure to be rejected.

The first half of the book is worth more than the last half. In the last half the commentary chapters are not as valuable as the others. The style is diffuse; repetitions are frequent; and there are long-expanded commonplaces. The book will be welcomed chiefly because it contains many items of interesting information and throws much light upon the environment of the early Asia Minor Christians.

D. A. HAYES.

GARRETT BIBLICAL INSTITUTE,
Evanston, Ill.

The Teaching of the Gospel of John. By REV. J. RITCHIE SMITH. Chicago: F. H. Revell Co., 1903. Pp. 406. $1.50, net.

The purpose of this book is largely exegetical and expository, rather than critical. It exhibits and analyzes the materials of the gospel without making any explicit inquiry into their sources. On all critical questions the book is avowedly conservative, and uses few even of the most assured results of modern critical scholarship, though the author shows that he is not ignorant of these results.

Strictly speaking, the book is more (or, sometimes, less) than a theology of the gospel of John; for, in the first place, the author uses freely references from other parts of the Scripture, treating the whole Bible as though it were homogeneous throughout in its teaching; and, in the second place, he often develops topics on which the gospel gives little or no explicit instruction.

As a whole, the main topics—God, the Word, the Holy Spirit, sin, salvation, life, etc.—are well treated. The legitimacy of the author's constant use of the term "Logos" to designate Jesus, when the gospel uses it only in the introduction, may be questioned. Such a usage makes fundamental that which was only incidental in the thought of the writer. John evidently uses the term "Logos" only because it was more familiar to his readers, not because it conveyed more knowledge of the Savior than the terms "Jesus," "Lord," and "Christ." In discussing Jesus' attitude toward the Old Testament Scriptures, the author fails to distinguish between their fundamental principles and the specific commands in which these principles are embodied. Jesus always upheld the fundamental principles, though he often set aside the specific commands, e. g., respecting fasting, oaths, and clean and unclean meats. The author quite often takes refuge

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under the term "mystery"—more often indeed, than the writer of the gospel does. A case in point is where the author tries to derive the full-fledged ecclesiastical doctrine of the Trinity from the simple statements of the gospel. And yet, incongruous as it may seem with his general attitude toward the whole Bible, he admits that in the Old Testament both the "Word" and the "Spirit" are represented rather as *attributes* or *powers* of God, than as *personalities*.

In general, it may be said of the book that there is much that is helpful in every chapter; while, in particular, the chapters on "Salvation" and "Life" are stimulating.

WM. R. SCHOEMAKER.

MENOMINEE, MICH.

Faith and Knowledge: Sermons. By REV. W. R. INGE, M.A. Edinburgh: T. & T. Clark; New York: Charles Scribner's Sons, 1904. Pp. viii+292. $1.50, net.

Dr. Inge is fellow and tutor of Hertford College, Oxford, and examining chaplain to the bishop of Lichfield. The sermons and addresses in the present volume were delivered on various occasions and in various places, the greater number of them being university sermons preached at Oxford or Cambridge, or at Eton and Exeter Colleges. One was preached in Westminster Abbey, and still another, on Easter Sunday, in Athens.

In the main, the sermons are academic in tone, tending toward scholasticism, and moving in the atmosphere of the Anglican church and its assumptions. They disappoint the reader by an absence of intellectual virility and "grip," and a certain passionate enthusiasm which sweeps the interest of the reader into its current.

The volume bears the title *Faith and Knowledge*, the relation of the two ideas forming the main subject of several of the sermons. In the preface the author sets forth at some length his dissent from the *Wünsch-Philosophie* which is now so popular among Christian apologists. He "regrets the tendency to degrade the reflective reason to the position of a mere advocate retained by the will," and disagrees with the *dictum* of Lotze that we "strive to know only in order that we may learn what to do." He believes that this sort of pragmatism "lends itself too easily to a formal orthodoxy which is only at peace because it is no longer anywhere in contact with fact." This is an interesting counter-thesis to the general position of the Ritschlians, and in the final chapter of the book, upon "Liberal Catholicism," it is taken up by the author somewhat more fully. But one

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looks in vain in the sermons for a really lucid and convincing discussion of this central proposition.

The essential candor of the author's mind, however, flashes out here and there, and notably in an address upon self-consecration given in Wells Cathedral as one of a series of Retreat or Quiet Day addresses. These are wholesome words:

> I do not think we need be at all afraid of losing our faith by facing all problems honestly, so long as our lives are in the right. . . . . If we want to help those who are in difficulty, it is absurd to suppose that we can do so unless we have tried to appreciate and understand fairly the theories which have unsettled them. The shut mind can only use that fatal dialectical instrument which argues: "If you do not believe this, then you cannot believe that; and if you do not believe that, then you must give up Christianity altogether." The hearer, sadly enough, chooses the other horn of the dilemma, and gives up Christianity. The shut mind is always ready to bring the ark of God into the camp when the Philistines threaten, or to do like the Chinese, who piled their most sacred crockery on the rails to stop the first locomotive which ran into their country.

F. E. DEWHURST.

CHICAGO, ILL.

Outlines of the Life of Christ. By PROFESSOR WILLIAM SANDAY, D.D., LL.D., Oxford University. New York: Charles Scribner's Sons, 1905. Pp. 241. $1.25, net.

The Twentieth Century New Testament. A Translation into Modern English. Revised and Final Edition. Chicago: F. H. Revell Co., 1905. Pp. 523. $1, net.

The Student's Chronological New Testament. With Introductory Historical Notes and Outlines. By PROFESSOR A. T. ROBERTSON. Chicago: F. H. Revell Co., 1904. Pages not numbered. $1.

A Harmony of the Gospels for Historical Study. An Analytical Synopsis of the Four Gospels. By PROFESSORS WM. ARNOLD STEVENS and ERNEST DEWITT BURTON. Third Edition, Revised. New York: Charles Scribner's Sons, 1904. Pp. 283. $1.

Six years ago, in Vol. II of Hastings' *Dictionary of the Bible*, appeared an encyclopedic and extended article on Jesus Christ. Unmeasured praise was bestowed upon this article for its thorough but intelligent conservatism, its genuine scholarship, its devout religious spirit, and its qualities of helpfulness to the general Bible student. It is fitting and wise that this article should now appear by itself in ordinary book form. The material has not

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been revised, rearranged, or otherwise modified from its form in 1899, except for the mention of a few new books in the bibliography. A new and valuable map of Palestine in the time of Christ has been added. Those who own the Hastings *Dictionary* will greatly appreciate the accessibility and convenience of Dr. Sanday's masterly article in this form. Other persons should procure this book as indispensable to their study of the life of Christ.

The Twentieth Century New Testament was issued in three parts, in 1899, 1900, and 1901. In this tentative form over two hundred thousand copies were sold. The authors have now revised the whole work and have issued it in its final form. It is well known that the publication is anonymous, the translation having been produced "by a company of about twenty scholars representing the various sections of the Christian church" in Great Britain. The English text has been made directly from Westcott and Hort's Greek text of the New Testament, without regard to the Authorized and Revised Versions; the aim of the authors was to give to English readers a translation of the New Testament in the kind of English current in the present day. How well they have succeeded is shown by the remarkable sale of the work. In its revised and final form the circulation will doubtless greatly increase. Aided by the criticism which for the past seven years has been called forth by the tentative edition, the work has been thoroughly revised—so much change has been made that "this edition is virtually a new translation," scarcely a sentence in the book remaining without more or less alteration. The gospels are arranged in chronological order, as are also the Pauline epistles; a page of general introduction precedes each book; and in the Table of Contents an analysis of each book appears. The text-page has inset paragraph headings, and the material of the text is broken up after the manner of modern printing. It would be difficult to suit all readers as to the kind of modern English which should be used in such a translation, as to the degree of literalness that is desirable, and as to the interpretation of specific passages; but there can be no question that this work is equaled by few, if any, in its earnestness, scholarship, and success. It deserves to be studied and publicly read, not in the place of, but alongside of, the American Standard Revision.

The Student's Chronological New Testament is printed from the electroplates of the American Standard Edition of the Revised New Testament. Text, headlines, marginal references, and footnotes are precisely as in the editions of the New Testament issued by Thomas Nelson & Sons, the owners of the copyright of the American Standard Revision. As in *The Twentieth Century New Testament*, the gospels are arranged chronologically,

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and the Pauline epistles; similarly, a page of general introduction, with a brief outline, precedes each book. Professor Robertson's dates for the gospels are: Mark and Matthew, probably before 60 A. D., in that order; Luke, about 60 A. D.; John, "possibly about 85 or 90 A. D." He follows Lightfoot's placing of Galatians after the Corinthian epistles, and Philippians before the other imprisonment epistles. Acts is put at "about 63 A. D.," and the epistle of James "not later than 50 A. D." In none of these dates is a consensus of present-day New Testament scholars represented.

The new edition of Professors Stevens and Burton's *Harmony of the Gospels*, superseding the first edition published in 1893, and the second edition of 1902, has been entirely reset and presents a thorough revision. No radical change has been made, however, in the form or the character of the work. The number and order of sections remain as before. A third margin has been added to the page, exhibiting the readings of the American Standard Revision. The *Harmony*, with its six valuable appendices, constitutes one of the best aids to a comparative study of the gospels. The sale of the work has been very large, and in this revised form its usefulness will continue.

C. W. V.

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New Literature

OLD TESTAMENT

BOOKS

REDPATH, H. A. Modern Criticism and the Book of Genesis. New York: Gorham, 1905. Pp. viii+91.

A criticism, from the traditional point of view, of the historical interpretation of the Old Testament as represented by Dr. Driver's recent commentary on Genesis.

CORNILL, C. H. Einleitung in die kanonischen Bücher des Alten Testaments. (*Grundriss der theologischen Wissenschaften*, Erste Abtheilung.) Fünfte völlig neu gearbeitete Auflage. Tübingen: Mohr, 1905. Pp. xvi+350. M. 5.

The most popular German introduction to the Old Testament is by this fifth edition kept abreast of the progress of the most recent scholarship.

STAERK, WILLY. Sünde und Gnade nach der Vorstellung des älteren Judentums, besonders der Dichter der sogenannten Busspsalmen: Eine biblisch-theologische Studie. Tübingen: Mohr, 1905. Pp. 75. M. 1.50.

A study of the Jewish conceptions of sin and grace as they are presented in the typical psalms 6, 32, 38, 51, 102, 130, and 143; together with a new translation, emendations of the text, exegetical and critical notes, and a history of the interpretation of these psalms.

FRANCKH. Die Prophetie in der Zeit vor Amos: Ein Versuch zur alttestamentlichen Religionsgeschichte. (*Beiträge zur Förderung christlicher Theologie*, IX, Heft I, pp. 29–86.) Gütersloh: Bertelsmann, 1905. M. 1.50.

A study of the antecedents of Amos for the purpose of discovering the sources of the great ideas promulgated by the prophets of the eighth century B. C.

KÖNIG, EDUARD. Die babylonische Gefangenschaft der Bibel als beendet erwiesen. Stuttgart: Kielman, 1905. Pp. 81. M. 1.20.

A reply to Friedrich Delitzsch's third essay on Babylon and the Bible.

OTTLEY, R. T. The Religion of Israel: An Historical Sketch. Cambridge: University Press, 1905. Pp. xi+227. 4*s*.

BERRY, GEO. R. The Book of Proverbs. (*An American Commentary on the Old Testament.*) Philadelphia: American Baptist Publication Society, 1905. Pp. xv+99.

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KÖNIG, EDUARD. The Latest Phase of the Controversy Over Babylon and the Bible. *American Journal of Theology*, July, 1905.

NEW TESTAMENT

BOOKS

LLOYD, SAMUEL. The Corrected English New Testament: A Revision of the "Authorized" Version (by Nestle's Resultant Text). Prepared with the assistance of Eminent Scholars. New York: Putnam, 1905. Pp. xxviii+516.

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MACFARLAND, C. S. Jesus and the Prophets. An Historical, Exegetical, and Interpretative Discussion of the Use of Old Testament Prophecy by Jesus and of His Attitude toward It. With an introduction by F. K. Sanders. New York: Putnam, 1905. Pp. xvi+249.

PARKER, JOSEPH. The Epistle to the Ephesians. (*Practical and Devotional Commentary on the New Testament*, edited by W. Robertson Nicoll, Vol. II.) New York: Armstrong, 1905. Pp. 272.

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A very useful and convenient manual of Jewish and Christian apocalyptic, from the historical point of view.

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This writer is one of those who find in the Apocalypse a great deal about the Roman church. Both the title and the method of the book are open to serious objection, and its style is artificial and exaggerated.

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ROBERTSON, J. M. The Poverty of Christ. *Expositor*, May, 1905, pp. 321–39.

AYLES, H. H. B. Our Lord's Refutation of the Sadducees. *Ibid.*, June, 1905, pp. 440–46.

BERNARD, J. H. The Transformation of the Seed. *Ibid.*, May, 1905, pp. 352–57.

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JACKSON, GEORGE. The Ethical Teaching of St. Paul: (5) The Intellectual Virtues. *Ibid.*, May, 1905, pp. 358–72. (6) The Ethics of Controversy. *Ibid.*, June, 1905, pp. 454–68.

BARTLET, VERNON. More Words on the Epistle to Hebrews. *Ibid.*, June, 1905, pp. 431–40.

Professor Vernon Bartlet further develops his view that Hebrews was written by Barnabas from Italy to a Christian community at Cæsarea, about 62 A. D. The persons addressed are well-to-do Jewish Christians, of great influence in Palestine, who are in danger of relapsing into their old manner of life.

CARR, A. The Eclectic Use of the Old Testament in the New. *Ibid.*, May, 1905, pp. 340–51.

The very large proportion of quotations from Isaiah and Psalms in the New Testament reflects the extraordinary religious worth of those books

RELATED SUBJECTS

BOOKS

The New Testament in the Apostolic Fathers. By a Committee of the Oxford Society of Historical Theology. Oxford: Clarendon Press, 1905. Pp. v+144. 6*s.*, net.

Messrs. Bartlet, Lake, Carlyle, Inge, Benecke and Drummond co-operate in this book, which is of especial interest to students of the history of the New Testament canon.

SOARES, T. G. The Supreme Miracle and Other Sermons. The Men's League of the First Baptist Church Oak Park, Ill. Pp. 140. $0.75.

Admirable examples of the homiletical use of the Bible historically interpreted.

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FLEET, J. F. St. Thomas and Gondophernes. *Journal of the Royal Asiatic Society*, April, 1905, pp. 223–36.

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LITTLE, C. J. The Seat of Authority in the Science of Theology. *Methodist Review*, May–June, 1905, pp. 365–75.

RAMSAY, W. M. The Worship of the Virgin Mary at Ephesus. I. *Expositor*, June, 1905, pp. 401–15.

It is shown to be a survival of ancient Anatolian mother-worship.

HARNACK, A. Untersuchungen über den apokryphen Briefwechsel der Korinther mit dem Apostel Paulus. *Sitzungsberichte der königlich. Preussischen Academie der Wissenschaften*, 1905, pp. 3–35.

A study of the apocryphal correspondence of Paul with the Corinthian church, with a restoration of the Greek text of the letters, on the basis of Coptic, Latin, and Armenian texts. The correspondence is shown originally to have formed part of the so-called Acts of Paul.

CHARLES, R. H. The Testaments of the XII Patriarchs. *Hibbert Journal*, April, 1905, pp. 558–73.

Professor Charles finds in the Testaments a piece of pharisaic haggada of the time of John Hyrcanus (137–105 B. C.).

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GARROD, H. W. Christian, Greek, or Goth? *Ibid.*, pp. 510–28.

A frank and clever plea for a return to the Teutonic ideals of chivalry and honor as the only ones with which the modern man has true affinity. The writer has failed to grasp the moral ideal of Christianity, for which he substitutes a caricature, while the selfishness and pride that enter into the pagan ideals he champions cause him no misgiving.

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The Modern Jewish View of Jesus — CLYDE W. VOTAW

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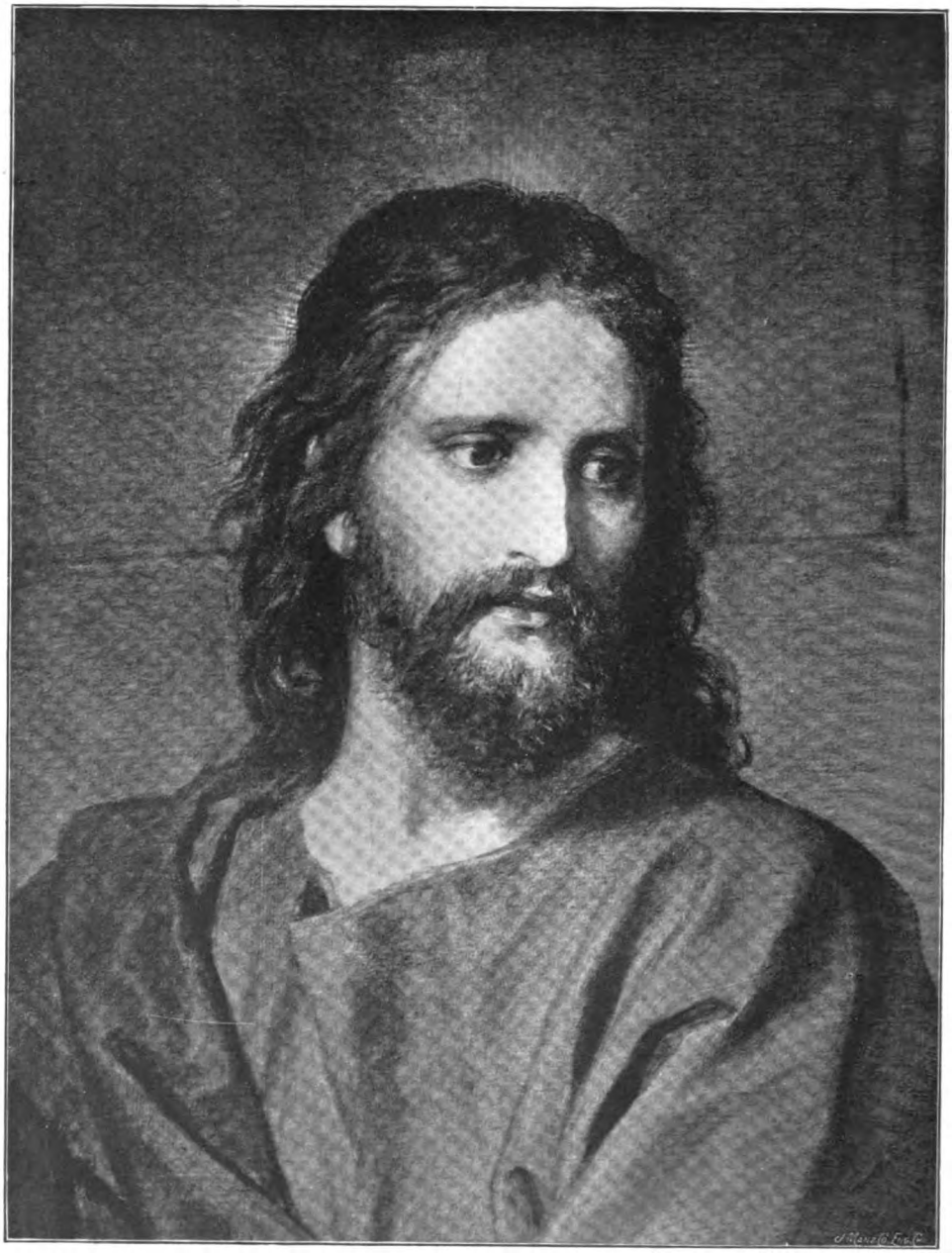
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VOLUME XXVI AUGUST, 1905 NUMBER 2

Editorial

SUNDAY SCHOOL PROGRESS

On June 23–27 was held the eleventh triennial Convention of the International Sunday School Association. Toronto was a fairly central meeting-place, and the attendance of regular delegates is said to have reached nearly two thousand, the largest number ever present at an international Sunday-school convention. It was a massive interdenominational religious gathering. Many great addresses were delivered by eminent ministers, teachers, and field-workers. The great leaders in organized Sunday-school work—both old leaders and new leaders—were present. The question of an Advanced Course of Sunday-school lessons under the direction of the International Lesson Committee, an adverse decision on which made notable the Denver Convention of three years ago, was again the leading issue.

In every respect the Toronto Convention was satisfactory and promising. The numbers, the spirit, the enthusiasm, and the official actions showed that the work of the Sunday School Association was in a thriving condition, that new ideas and new men were being listened to, that progress was to be the watchword of the movement, and that the unity and co-operation of all Sunday-school workers was to be faithfully sought.

RECOMMENDATION OF THE LESSON COMMITTEE

In the matter of the Advanced Course of lessons, the effect of three years of meditation and discussion over the action of the Denver Convention was seen in the following recommendation by the International Lesson Committee:

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That the Lesson Committee be authorized to prepare and issue as "Optional" such an Advanced Course as in their most mature judgment would meet the needs of schools desiring such lessons for their senior departments. Should this be done, the International Convention will then stand for a course of three grades: (1) a Beginners' Course for those under six years of age (here we might state, as the result of some thought, that the Beginners' Course now adopted would serve well for scholars up to eight years of age); (2) the Regular Uniform Course for all scholars above Beginners and below the Senior Department; and (3) an Advanced or Senior Course. The adoption of these three courses, it must be remembered, does not make it obligatory that any school abandon an absolutely uniform lesson for all classes. It leaves it optional. Those desiring a uniform lesson will then take the regular course issued by the Committee, while those who favor gradation in lesson material will take the threefold course.

The vote upon this recommendation of the Lesson Committee was taken on Monday, June 26, and showed 601 delegates in favor of the recommendation, with 617 delegates opposed. Half an hour later the leader of the opposition to the Advanced Course addressed to the Convention a resolution as follows:

Mr. Chairman: The International Sunday School Convention has always been a unit, and it must remain so. I had no idea that so many of the delegates desired the optional Advanced Course. As framer of the resolution that has been carried, I wish to offer this: In view of the fact that so large a proportion of the delegates do ask for an advanced lesson, I move that the request of the minority of the Convention be granted, and that the Report of the Lesson Committee be adopted.

A second vote was taken, which resulted in a practically unanimous authorization of an Advanced Course of Lessons.

THE ADVANCED COURSE OF LESSONS

The International Lesson Committee is therefore charged with the duty of preparing, as soon as practicable, a series of lessons to be used in the senior department of the Sunday school as an optional substitute for the Uniform Lessons. The series may be arranged to occupy two or three years. It is not yet decided what the subject or the nature of these advanced lessons will be, but it is expected that they will deal in a comprehensive way with large portions of the Old and New Testaments, such as the Work of the Prophets, the Wisdom Literature, the Teaching of Jesus, and the Epistles of the New Testament. The treatment will probably be historical and consecu-

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tive, with the purpose of meeting the requirements of good historical Bible study.

There is reason to believe that the Lesson Committee will prepare courses which will meet the approval of those who are interested in promoting this kind of Sunday-school lessons. The Advanced Course which was offered by the Lesson Committee to the Denver Convention was an excellent one, but it may be anticipated that the Advanced Course now to be prepared will excel in its qualities even the formerly projected one. Perhaps within a year the new course may be ready for use. Many schools will await it eagerly.

THE UNIFORM LESSON SYSTEM TO BE CONTINUED

The friends of the Uniform Lessons, who regard them as right and sufficient for all Sunday-school instruction, do not consider that the Uniform System has by the action of the Convention been given up, or even marked as a passing system. They voted for the adoption of an optional Advanced Course for the sake of harmony in the Sunday-school ranks, and with the feeling that the large minority should be given freedom to use additional courses if they feel impelled to do so. As the matter now stands, the Lesson Committee will continue to provide a complete system of Uniform Lessons (as has been done for thirty-three years), and schools will continue to use the Uniform Lessons in all their classes, unless they specifically choose to use instead the Beginners' Course for the youngest children, and the Advanced Course for the senior department. For children from six to fourteen years of age nothing will yet be offered by the International Sunday School Association except the Uniform Lessons, as heretofore. Denominational publishing houses will continue to issue their regular Sunday-school publications on the basis of the Uniform Lessons for the entire school. That is, no change of curriculum is contemplated for the great majority of Sunday schools in the country.

THE WAY OPEN FOR GRADED INSTRUCTION

The action of the Toronto Convention is, nevertheless, a forward one. The attitude of the Sunday School Association is reversed as regards the advanced course of instruction. The approval of the Convention has been again given to the use of lessons outside the regular

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Uniform System. The optional Advanced Course, as well as the optional Beginners' Course which was authorized by the Denver Convention three years ago, will be adopted by the schools that prefer them and are prepared to use them. The denominational publishing houses will issue lesson helps upon these courses also. As the Lesson Committee states in its recommendation, schools which choose to follow the optional courses officially provided by the Association will adopt a graded system of instruction consisting of three divisions—the Beginners' Department, the Primary-Junior-Intermediate Department, and the Senior Department. The principle of graded instruction (in which both the lesson material and the method of teaching are adapted to the stage of development of the child) is therefore fully conceded. How many grades there shall be, and what the nature of the instruction for each grade shall be, are matters which will later be worked out. Those Sunday-school workers who for years have been advocating graded instruction have now secured in principle what they have been seeking.

We have reached the point where the unity of the International Sunday School Association will henceforth center, not in a uniform lesson, but in a common work for a common cause. Schools may now follow their own judgment as to whether they shall furnish graded instruction, how thorough the gradation of classes and instruction shall be, what principles shall underlie their work, and what courses of instruction shall be used.

THE UNITY OF SUNDAY-SCHOOL WORKERS SECURED

It is now not only practicable, but highly desirable, that these progressive workers shall continue their affiliation with the International Sunday School Association; for it has accepted their recommendations, and has undertaken to move forward along the lines they propose. The conservative leaders of the Convention showed wisdom and honesty of purpose in reconsidering their first vote against the Advanced Course. Had the former vote been allowed to stand as the final action of the Convention, a disruption might easily have taken place in the ranks of Sunday-school workers. The 601 delegates who voted for the Advanced Course, as against the 617 who voted against it, could not have endured the entire defeat of their

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desires. The unity of Sunday-school workers was preserved by the later action and vote, while the practically unanimous approval which the Convention finally gave the Advanced Course, coming as it did after the earlier adverse action had been taken, shows clearly the strength of the forward movement. That the International Association should occupy the entire Sunday-school field, that the best interests of Sunday-school work will be conserved by the complete unity and co-operation of all workers, has been generally recognized. This would be entirely practicable if liberty and confidence could be shown progressive leaders in their efforts for improvement. The action at Toronto now gives this liberty and expresses this confidence.

THE SUNDAY-SCHOOL IDEAL YET TO BE REALIZED

The Advanced Course which is to be prepared for the senior department of the schools is an important step toward the ideal curriculum. To the minds of many capable Sunday-school men, the need of further gradation of instruction for children between six and fourteen years of age is at least equally important with such gradation for the beginners and for the senior department. They will maintain, moreover, that in its basis and character the instruction to be given the children from six to fourteen years of age should be in important respects different from that hitherto provided by the Uniform Lessons.

In these and many other matters there is still a great work for progressive Sunday-school men to accomplish. The International Association and its Lesson Committee cannot be expected to lead in this curriculum movement. They represent the great Sunday-school field in which the majority of people will yet cling to the Uniform Lessons. It is for the majority that the general provision must be made. The smaller and special class of schools that are capable of higher kinds of Sunday-school instruction must work together with their leaders to achieve the higher ideal. The curriculum that will prove to be ideal for one kind of school will differ from those that prove ideal for other kinds of schools. No uniform curriculum can be devised which would be equally good, or even desirable, for all kinds of schools. There will be individuality in the systems of

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instruction in the Sunday schools, as there is in the public-school curricula, when the ideal condition is obtained. Let those who have done so much during the past ten years for improved Sunday-school instruction continue their labors. They have been officially recognized, public attention has been directed to their ideas, many schools are ready to test the value of their proposals, and the improvement of the Sunday school calls for the best that they can accomplish.

THE DAWN OF BETTER THINGS

We are at the beginning of what promises to be a rapid development in the character of religious education. As is now well known, many agencies must contribute to this great end. But the Sunday school has just at the present time a special responsibility for doing in the best possible way the work which falls to it. Whatever may be accomplished by other agencies, the Sunday school continues to be, next to the home, the most important religious and moral influence for children. It is to achieve even greater results in the future than it has achieved in the past. The International organization should receive the appreciation and the assistance of all believers in the Sunday school. Progress in and through the Association is now possible. Teachers need to be chosen and trained so that Sunday-school education shall not be isolated from and inferior to general education, the subject-matter and arrangement of courses of study need to be adapted to the successive stages of child-development, the methods of instruction need to be in accordance with the best principles of psychology and pedagogy, and the general conduct of the schools needs to be perfected. In all of these respects the ideal can be determined and realized only by the thought, labors, and experience of many workers through many years.

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TWO EMINENT TEACHERS

HORATIO B. HACKETT AND AUGUSTUS THOLUCK

REV. HENRY S. BURRAGE, D.D.
Togus, Maine

I entered the Newton Theological Institution, Newton Center, Mass., in September, 1861. The Civil War had opened, but on that beautiful hilltop, in the still air of delightful studies, there was a teacher who, even in wartime, could not only enlist the interest of his students, but could also awaken within them a deeper love of study than they had ever known before—Professor Horatio B. Hackett. His department of instruction was that of biblical interpretation. During the year that followed, we received instruction from him in New Testament studies, and in the reading of some of the Psalms.

Dr. Oliver Wendell Holmes was a classmate of Dr. Hackett in Phillips Academy, Andover, Mass., and he has left to us a picture of his distinguished classmate as he saw him in the classroom for the first time: "His head was between his hands, and his eyes were fastened to his book as if he had been reading a will that made him heir to a million." My own recollection of Dr. Hackett in his classroom, during that first year in my course at Newton, brings before me the same fiery scholar, with his head still between his hands, bending over his Greek New Testament as if peering deeper and ever deeper into its message of divine love and mercy.

Dr. Park, of Andover, Dr. Hackett's lifelong friend, says that Dr. Hackett, in his student days, was so eager to put himself in the exact position of the author whom he studied, to enter into his distinctive method of thinking and feeling, that he had been known to throw himself upon the floor, and there toss to and fro in the effort to get hold of the right thought, and just the right word. As a teacher, Dr. Hackett showed a like disposition to "turn his passions into the channel of his learning." Not infrequently, when greatly stirred by the passage under consideration, he would draw in his breath, his

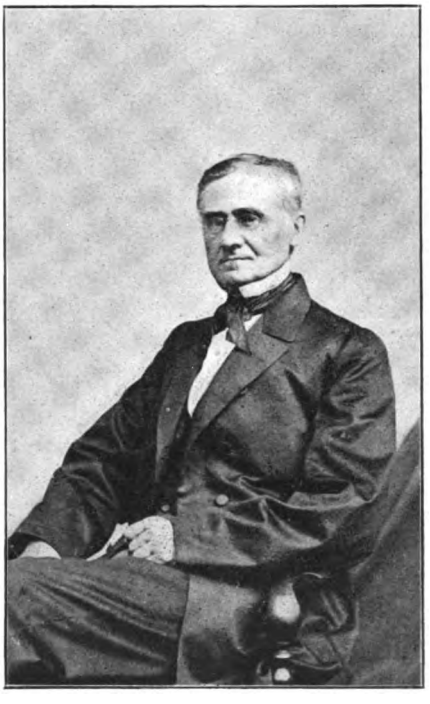
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whole frame showing agitation; then, placing his glasses on the top of his brow, and holding up his clenched hands, he would give forceful expression to the meaning he was endeavoring to bring forth and impress. He was minute in his grammatical examination of the passage of Scripture that comprised the lesson for the day. He was also thorough in his endeavor rightly to give the proper historical setting of the passage. All the treasures of his vast learning were opened, and from them, like a well-instructed scribe, he brought forth things new and old. Sometimes he would bring into the recitation room a book which he was reading, and in which he found a passage illustrating some truth in the lesson of the day. When with us he finished Mark's account of the transfiguration, he placed on his desk a large framed steel engraving of Raphael's celebrated picture, and called the attention of the class to Raphael's conception of the scene, contrasting it with that presented by Mark in his narrative. With what masterly touches was the Scripture scene depicted! Dr. Hackett could paint in words as skilfully as Raphael could paint with his brush. Moreover, he had the soul of the poet, as well as the soul of the painter. My illustration belongs to a later date, but it is to the point. Dr. Hackett had just been reading Longfellow's "Divine Tragedy," and, speaking of its excellence he said he had often wished, while studying the account of the healing of the Syrophœnician woman's daughter, that the evangelist had told us more. For example, did the daughter ever look upon the Christ who had healed her? It certainly must have been the great desire of her heart—O, for even a single glimpse of the one who had shown himself so gracious! Now, in reading Longfellow's poem, Dr. Hackett said he had been thrilled with delight in finding that Longfellow had thoughtfully filled out this picture that is given us in the gospels. In narrating in his verse the story of the last days, when the Savior is making his triumphal entry into Jerusalem, the poet places the Syrophœnician woman and her daughter on one of the house-tops in the city. The daughter says to her mother,

> I wonder
> That one who was so far away from me,
> And could not see me, by his thought alone,
> Had power to heal me. O that I could see him!

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Now, at length, her prayer is answered. Voices cry, "Hosanna to the Son of David!" And as the triumphal procession passes by, there is the Christ! The girl sees him—her Savior—and her longing is satisfied. As Dr. Hackett told the story, the illuminated face, the flashing eyes, the burning words, the drawing in of the breath—it was all there!



PROFESSOR HORATIO B. HACKETT

One abundant source of illustration in his teaching Dr. Hackett derived from his travels in Palestine. What these illustrations were may be inferred from his well-known *Illustrations of Scripture.* These illustrations were not written out until more than two years after Dr. Hackett's return from Palestine. The two articles which he published in the *Christian Review,* and the lectures he delivered in the Baptist and Congregational churches at Newton Center, were received with so much enthusiasm that he decided to give them, greatly enlarged, a more permanent form. A copy of the *Illustrations* was found in the library of Rufus Choate, and on the fly-leaf of this copy, in Mr. Choate's handwriting, were the words: "Trustworthy—worth a hundred evidences." To show that the Bible is trustworthy was Dr. Hackett's purpose in writing the book, and it was a gratification to him to learn that Mr. Choate had recognized this purpose, and that the impression which the book made upon him was precisely that which Dr. Hackett hoped it would make upon the reader.

At the close of the year, at President Lincoln's call for more men, I left Newton, and with a Massachusetts regiment repaired to the

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seat of war. When I returned at the close of the war, and resumed my studies, I found myself in even closer touch with Dr. Hackett than I was during my first year in the seminary. He was then engaged in bringing out the American edition of Smith's *Bible Dictionary*, in co-operation with Dr. Ezra Abbot, of Harvard University. It was my privilege again to come under his personal influence, and to receive from him in many ways inspiration and help.

When at length, at the close of my seminary course, I decided to continue my studies in Germany, I was influenced largely by Dr. Hackett. He had once said to my class: "If a man will understand the New Testament, let him give his days and nights to Meyer." He never ceased to acknowledge his indebtedness to De Wette, saying that he owed even more to him than to Meyer. On one of his visits to Europe, he went to Basle, in Switzerland, for the purpose of seeing the home and grave of De Wette. He found there De Wette's stepson, Dr. Beck, a professor in Harvard University. Dr. Beck was indisposed, but when Dr. Hackett expressed a wish to go to the grave of De Wette, Dr. Beck called his sister, who took Dr. Hackett to De Wette's study, to the church where he occasionally preached, and then to his grave. When they were in the church, the sexton took the young lady aside and asked her a question. When she rejoined Dr. Hackett, she said the sexton had asked her if Dr. Hackett were a relative of her father; he resembled De Wette so much in his personal appearance. The daughter said she herself had been greatly impressed by the resemblance.

For Dr. Augustus Tholuck, Dr. Hackett had an abiding affection. Dr. Hackett made Dr. Tholuck's acquaintance at the time of his first visit to Germany. That affection was strengthened with each successive visit. When, in 1868, I left Newton for Germany, Dr. Hackett gave me a letter to Dr. Tholuck, which was the means of securing for me, not only a most cordial welcome from Dr. Tholuck, but an invitation to become a member of his family during my studies at the university.

Tholuck was then approaching the end of his long and distinguished career; but his crowded classroom bore witness to his popularity as a teacher, notwithstanding his advanced age. Dr. Tholuck was lecturing on his favorite epistle—the epistle to the Romans.

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There was careful examination of the text, and, at the close of his lecture on each chapter, Tholuck gave a paraphrase of the chapter, in which he skilfully developed, in his own words, the apostle's thought. I can see him now at his desk in the lecture-room of the university, bending down over a page of his Greek New Testament on account of defective eyesight, taking an occasional pinch of snuff, then raising his head and sitting back in his chair, as he delivered his lecture, his words as well chosen as if he were reading from a carefully prepared manuscript.



DR. AUGUSTUS THOLUCK

At this time Tholuck was still a university preacher, alternating with Professor Beyschlag. Of all the preachers I heard in Germany, he seemed to possess the preaching gift in largest measure. A colonel in the Prussian army, whose acquaintance I made through the Tholucks, expressed very well, I thought, the difference between Dr. Tholuck and Professor Beyschlag. "When I hear Professor Beyschlag preach," he said, "I am pleased; when I hear Dr. Tholuck preach, I am edified."

Dr. Tholuck's amanuensis was a theological student, William Herrmann, now the distinguished professor of theology at Marburg, one of a long line of brilliant students at the university who served Dr. Tholuck as amanuenses. Herrmann was a member of the family and greatly beloved by Dr. Tholuck, who had such a high appreciation of his ability that he told me Herrmann was as competent to answer any question in philosophy as he was himself.

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While I was at Halle, Dr. Tholuck continued his old custom of taking a daily walk between the hours of eleven and one. In pleasant weather, with a student on either side, he would make his way out into the country, catechising his companions on the way, drawing them out by rapid questionings on surprising themes, testing their mental alertness, or seeking to be helpful in quickening their spiritual faculties. In unpleasant weather this daily exercise was taken in a covered walk in Dr. Tholuck's garden. I recall with delight those long walks, when one could say with Wagner in Goethe's *Faust:*

> Mit euch, Herr Doctor, zu spazieren
> Ist ehrenvoll und ist Gewinn.

But one needed to have his wits with him on these walks. An American student came to my room one day, after a couple of hours of such companionship with Tholuck. On the way Dr. Tholuck, among other things, had asked him what was the capital of Croatia, and when the puzzled student was obliged to make the confession that he had never provided himself with that important information, Dr. Tholuck proceeded to read him a lecture on his lack of geographical knowledge. "The old questioner!" said the student. "I wish I had asked him what is the capital of Connecticut. I don't believe he knows."

There could be no mention of Dr. Tholuck which would not also call up his lovely, noble wife, Mathilde, the *Frau Räthin*, as the students called her. She belonged to a noble family in the south of Germany, and the story of the family fortunes she herself told in her later years, in a volume of very great interest. Into all of Dr. Tholuck's labors she entered with heart, soul, and mind; and in nothing did she take so much delight as in lightening his labors. In his triumphs, she triumphed. No honor came to him in which she did not rejoice. Dr. Tholuck's seventieth birthday occurred while I was at Halle. At the dinner hour Mrs. Tholuck informed me that the king of Prussia—afterward the emperor William I—had on that day sent to Dr. Tholuck, in recognition of his birthday, a decoration, the highest he could confer on one not a member of the royal family. As she brought it to me, her face radiant with joy, she asked: "Have you no decorations in America?" When I answered "No," she replied: "Miserable country!"

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On my return home I brought with me a letter to Dr. Hackett. This letter I did not see until after Dr. Hackett's death. Then it came into my hands through the kindness of Professor George H. Whittemore, who found it among Dr. Hackett's papers, when he was writing his life. In this letter there is a paragraph with which I close these reminiscences:

I suppose that in America as here the waves of unbelief rise higher and higher, and we may now consider ourselves as soldiers upon the same field. We old warriors in Germany, who stand, as you know, on the broad ground of faith, now have as opponents those whom we would much rather regard as brethren—I mean the exclusive Lutherans, who assert a continually growing influence, and among whom are some of my dearest former students. Now in this conflict we are not to forget the conflict we have with our own flesh and blood, lest having preached to others we ourselves should be cast away. For me at least will soon come release from my watch-post, since, although God has preserved to me so great a measure of strength in my tasks, yet already I have reached my seventieth year. That he who has preserved me thus far may preserve you joyful in your work, even beyond this limit of life, is the heartfelt prayer to God of my wife and of yours faithfully, A. Tholuck.

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THE MESSAGES OF THE PSALMS

PSALM 137

PROFESSOR JOHN E. McFADYEN
Knox College, Toronto, Canada

1. *By the rivers of Babylon,* *There we sat down, yea, we wept,* *When we remembered Zion.*	*By Babylon's streams—'twas there that* *[we sat down and wept,* *when we remembered Zion:*
2. *Upon the willows in the midst thereof* *We hanged up our harps.*	*Upon the willows in their midst* *hanged we our lyres.*
3. *For there they that led us captive required of us songs,* *And they that wasted us required of us mirth, saying,* *Sing us one of the songs of Zion.*	*For there did those who dragged us away require of us notes of song,* *And of our dancers festive glee:* *'Sing us one of the songs of Zion.'*
4. *How shall we sing Jehovah's song* *In a foreign land?*	*How can we sing Jehovah's songs* *in a foreign land?*
5. *If I forget thee, O Jerusalem,* *Let my right hand forget her skill.*	*If I forget thee, O Jerusalem,* *let my right hand deny (its service).*
6. *Let my tongue cleave to the roof of my mouth,* *If I remember thee not;* *If I prefer not Jerusalem* *Above my chief joy.*	*Let my tongue cleave to my palate,* *if I remember thee not,* *if I esteem not Jerusalem* *my sovereign joy.*
7. *Remember, O Jehovah, against the children of Edom* *The day of Jerusalem;* *Who said, Rase it, rase it,* *Even to the foundation thereof.*	*Remember thou, Jehovah, unto the sons of Edom* *Jerusalem's day,* *who commanded, Lay bare, lay bare,* *even to the base therein.*
8. *O daughter of Babylon, that art to be destroyed,* *Happy shall he be, that rewardeth thee* *As thou hast served us.*	*O daughter of Babylon, thou doomed one,* *happy he that pays thee back* *for what thou hast wrought on us.*
9. *Happy shall he be, that taketh and dasheth thy little ones* *Against the rock.*	*Happy he that takes and dashes* *thy children against the rocks.*
—Revised Version.	—Canon Cheyne's translation.

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The scene is one of indescribable pathos. The exile is over, but it is not long over; it has burned itself as with a hot iron into the exiles' memory, and they will carry it with them to their graves. The psalm seems to reflect the conditions of the situation immediately after the return from exile. The memory of Babylon is as fresh as it is hateful. Jerusalem has not long risen from her ruins, and the thought of the Edomites wakes as fearful a storm in those broken hearts as the memory of the Babylonians.

Let us look at the scene more closely. The exiles of Judah, after working as slaves all the day long for their Babylonian masters, go out in the evening to the banks of the canals to solace themselves with music and song—for they had both in the land from which they came. They lift up their eyes, but they see no hills, nothing but the level monotony of the plains intersected by canals; and the contrast makes their highland hearts sore. The rippling of the water lulls them into a still more melancholy mood. They would think of what they had suffered and what they had lost, and their sorrow, unlike Saul's, grew too deep to be comforted by song. They thought of Zion, and they wept. Jerusalem, the hill-girt city, with the mountains round about her like an army of God; Jerusalem, the compact city, to which the tribes of Jehovah had gone up—the memory of it was too much. The tears came into their eyes. They had taken down their harps to comfort their sore hearts, but they hung them up again. For how could they sing in such a place? A song of Jehovah in a land that was not his would be a mockery. Some of them are summoned—it may be to a banquet, to amuse their conquerors by singing their native songs. But no! cost what it might, they would not thus be false to their traditions or insult the memory of the city they loved so well. They might be forced to work, but they could not be forced to sing. And there may have been many a song which they could not sing. How the Babylonians would have laughed, had they sung such a song as they afterward sang: "Jehovah hath done great things for us, and we are glad!" Their mouths were stopped. They would not sing in response to an inquisitive or brutal demand. Zion's songs were for Zion's children; the psalms of Jehovah were for those who loved and worshiped him. They had a fine sense of religious congruity, and they were prepared to suffer for it. They

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would expose neither their city nor their God to the mockery of those who worshiped another god.

These men were not ashamed of their country. Her capital city lay in ruins; yet they remembered and loved her, and prayed that they might lose the cunning of tongue and right hand, should the day ever come when they would forget Jerusalem. "If I forget thee, O Jerusalem, may my right hand wither, and never strike the harp again: may my tongue cleave to my mouth, and never utter a song any more!" Jerusalem was higher than the psalmist's highest joy—that is the key to the extraordinary variety and rapid change of feeling that runs throughout the psalm. It explains the tears with which they hung their harps upon the tree, the strength of resolution with which they refused the request of their tormentors, and finally the passionate curse with which the psalm closes. They love Jerusalem too dearly and with too human a heart to be able to see her razed to the ground without a cry to their God for vengeance; for they offer a solemn and deliberate prayer to God to remember and avenge. The unfeeling Babylonians and the malicious Edomites—happy, happy shall be the man who will give you what you deserve, who will seize your little children and dash them to pieces against the rocks!

The psalm is marked by a quite extraordinary vividness; it is vivid in its tenderness, vivid in its tenor. It shows what a strange thing the human heart is. The soft, plaintive music of the earlier half leaps swiftly into a rapid and more passionate measure, and ends at last in a crash of discords. Of the many thoughts which the psalm suggests, three may be singled out for brief consideration:

1. *The sense of religious congruity.*—"How shall we sing Jehovah's song in a strange land?" There are times and places where sacred song is inappropriate. Jehovah's song must not be sung to gratify a cruel or even a vulgar curiosity. It cannot be sung in Babylon. Those who understand it, and who could sing it with feeling, cannot sing it there; they know that it will fall on hard hearts and irresponsive ears, and they refuse to sing merely to satisfy coarse demand. There are many obvious applications of this truth; the most obvious is that sacred song is not for a secular atmosphere—that it has a higher function than the titillation of dainty ears; that, as it can be well sung only by those who love Zion, so it can be appreciated only

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by those who share the spirit of the singer. There is a rebuke here to the spirit in which much of our church music is sung and listened to, and a rebuke to the spirit which characterizes many a so-called sacred concert. Jehovah's song simply cannot be sung in a strange land; it is not for the Babylonians.

2. *True patriotism.*—This is a word the meaning of which is being forgotten by the modern world. Not that men are not proud of their country, but that they too much forget what are the conditions which justify such pride. It is often only another form of the worship of success; if we were asked why we were proud, we should point to her mines and her fields, her lakes and her seas, her trade, and her commerce. But the country on which this psalmist spent such a passion of love had none of those things; her chief city had been "razed, razed, down to the very foundations." Yet it was of this overthrown and unpromising city that he said: "If I forget thee, O Jerusalem, may my right hand wither, and may my tongue cleave to my mouth." *Ubi bene, ibi patria*—that is the motto of too many today. But the land of a true patriot is not only the country in which he makes his money and pays his taxes; it is the place which made him the man he is. When he sits down by the waters of Babylon, tears may well come into his eyes as he thinks of Zion. "If I forget thee, *O Jerusalem!*" Jerusalem was the city of religion, of Jehovah, of the temple; that was why it was so dear—even in its dust and ruins. A man is no patriot who in his prosperity forgets the country in which he learned to pray and name the name of God.

3. *The passionate resentment of wrong.*—There is something fearful about the uncontrolled passion of the last section of this psalm. It is not uncontrollable; it is deliberate. It is a solemn prayer to God for vengeance: with deliberate passion it extols the happiness of the man who will do things at which whosoever reads today must shudder. Now no apologete who understands his task would dream of justifying this. It is the passionate cry of a very tender and a very human heart provoked beyond all endurance by the cruelty of strangers and of kinsmen. It is intelligible to everyone who has ever suffered wrong, and the Bible is the dearer to us for the passion that throbs through it. Verily it was not written by angels, but by men whose patience had its limits, and who were tempted and tried in all points

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like as we are. But this is not the spirit of him who rebuked the vindictive temper of his disciples when they appealed to the example of a great prophet, who gave his life for the unworthy, and who prayed, "Father, forgive them." This passion, startling in a book of sacred song, is not a divine thing; but it has for us in these modern days a tragic warning. Why was so fearful a cry wrung from so tender a heart? It was because of the unprovoked cruelty of Babylon and Edom; that is, of strangers and friends. Love of conquest, greed of gain, drove Babylon against the west, creating for many horrors untold; and Edom, who should have played a brother's part, looked on the suffering with savage delight. Is the situation very different today? If labor has cursed capital, it has often been because capital has oppressed labor; and can we wonder that men harbor vengeance in their hearts when those whom they should have been able to call their brethren laugh their malicious laugh in the day of their defeat? If the luxury and progress of one class has sometimes meant the misery and despair of another, we cannot wonder that murmurs have become curses and curses blows. When so passionate a cry as that of this psalm is forced from honest hearts, it is time to search with all solemnity into the causes and to expose and correct them where and as we can, lest God, who is always patient but never forgetful, at last answer the prayer of the oppressed, and deal with the oppressor as he had dealt with them.

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THE MODERN JEWISH VIEW OF JESUS

CLYDE W. VOTAW
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Jewish scholars of the present day have produced a monument of historical study in the now well-known *Jewish Encyclopedia*[1], which aims to give a complete record of the Jewish people from the earliest times until the present. The work traverses the entire biblical period, including articles on all subjects related to the history, literature, and ideas of both Old and New Testaments. To many persons the most interesting topic in this *Jewish Encyclopedia* will be Christ and Christianity. The ancient Judaism cast off Jesus and his followers—a treatment which the succeeding generations of orthodox Jews have perpetuated until now. Do the modern Jewish scholars continue this attitude, or has a knowledge of first-century history and literature, together with a larger world-view, brought about in their minds a different conception of Jesus?

The articles in the *Encyclopedia* which deal directly with Christ and Christianity are written by representative Jewish scholars.[2]

[1] Published by the Funk & Wagnalls Co., New York, 1901—, 12 volumes, quarto. Ten volumes have already appeared, carrying the work as far as "Samoscz." The editors are Cyrus Adler, Wilhelm Bacher, Gotthard Deutsch, Richard Gottheil, Emil G. Hirsch, Joseph Jacobs, Kaufmann Kohler, Herman Rosenthal, Isidore Singer, Crawford H. Toy. In addition there is a board of consulting editors, and a large body of contributors.

[2] The article "Jesus of Nazareth" (Vol. VII, pp. 160–73) is in three divisions, by three different authors: "Jesus in History," by Joseph Jacobs, of New York City, one of the editors, formerly president of the Jewish Historical Society of England, and author of a life of Jesus entitled *As Others Saw Him* (London, 1895); "Jesus in Theology," by Dr. Kaufmann Kohler, also one of the editors, president of the Hebrew Union College, Cincinnati, Ohio; "Jesus in Jewish Legend," by Dr. Samuel Krauss, professor in the Normal College at Budapest, Hungary, and author of "*Das Leben Jesu*" *nach Jüdischen Quellen* (1902). The article "New Testament" (Vol. IX, pp. 246–54) deals with all of the New Testament books in a single brief treatment (the Old Testament books each receive a separate extended article); the author is Dr. Kohler. The article "Christianity in its Relation to Judaism" (Vol. IV, pp. 49–59) is also by Dr. Kohler. No doubt the article on "Saul of Tarsus," which is yet to appear, will likewise be of importance.

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They are representative, however, not of orthodox or traditional Judaism, but of reformed or progressive Judaism. Reformed Judaism is the product of modern thought, investigation, and adaptation to existing conditions. The movement began in Germany a hundred years ago. Previous to that time the Jews lived in almost complete intellectual isolation; but with the opening of the nineteenth century they began to mingle with gentiles, to enter upon historical and scientific studies, and to think in modern ways. There resulted many essential modifications of Jewish ideas and practices: the biblical and talmudic ritual is no longer regarded as literally binding; the right of the Jews to adapt themselves to modern life is recognized; the Old Testament is interpreted according to present historical methods; the New Testament is no longer upon the *index expurgatorius;* reasonable discrimination is made between the essentials and the nonessentials of Judaism; the belief in a coming Messiah is discarded; the restoration of the national life in Palestine (Zionism) is not sought, nor the reinstitution of the ancient temple with its sacrificial, priestly cult; the traditional dietary laws are not rigorously observed; and changes have been made in religious worship, such as services on Sunday supplementary to those of the sabbath, and the conduct of sabbath schools.

The chief training school for rabbis of Reformed Judaism is the Hebrew Union College at Cincinnati, Ohio, which was founded in 1875 by Isaac M. Wise, the father of Reformed Judaism in America, and was directed by him until his death in 1900.[3] Three years later Dr. Kaufmann Kohler, rabbi of Temple Beth-El, New York City, was appointed successor to Dr. Wise as president of Hebrew Union College, and continues in that office at the present time.[4] The aim of Reformed Judaism is "to promote assimilation with modern conditions without sacrificing the integrity of Judaism."[5] This aim is

[3] Dr. Wise was born in Bohemia in 1819, was educated at Prague and Vienna, and came to New York in 1846. From that time until his death he was the best known and most influential of American Jews.

[4] Dr. Kohler was born in Bavaria in 1843, was educated at Munich, Berlin, and Leipzig, and came to America as rabbi in 1869. The leading Jews of the past generation in the United States were nearly all of foreign birth and training.

[5] So says Dr. Joseph Silverman, in his valuable article "Judaism, Reformed," in the *Encyclopedia Americana* (1904). Dr. Silverman is rabbi of Temple Emanu-El,

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now effectively promoted by several organizations, the chief one being the Central Conference of American Rabbis, founded in 1889 by Dr. Wise, and of which Dr. Joseph Stolz, of Chicago, is now president. At a Reformed Rabbinical Conference held in Pittsburg in 1885 a platform of Reformed Judaism was adopted, which is now generally accepted as indicative of the purpose of this movement among the Jews.[6]

The *Jewish Encyclopedia* is an elaborate expression of Reformed Judaism in America; although its utterances are unofficial (since this body of Jews has no ecclesiastical organization to furnish official statements of its views), it is nevertheless thoroughly representative and outspoken. Hence the interest that attaches to its statements about Christian facts and beliefs. The modern Jewish scholars who have written for the *Encyclopedia* the articles "Jesus," "New Testa-

New York City which for more than fifty years has been the leading Reformed Jewish congregation in America, and is now the largest and wealthiest Jewish congregation in the world.

[6] The platform reads: "(1) Judaism conveys the highest conception of God and of his relation to Man. God is the Creator and Ruler of the world, Father and Educator of the human race. (2) The Holy Scriptures are the record of Divine Revelation and of the consecration of the Jewish people as the missionaries of the one God. In composition and literary arrangement the Scriptures are only the work of men with the unavoidable limitations of their age. (3) The results of natural science are the best helps to the understanding of the working of Divine Love in the world, the Bible serving as guide to illustrate the working of Divine Power within us. (4) The Mosaic laws are intended for the training of the Jews of Palestine in their former surroundings; only the moral laws are divine; all social, political, and priestly statutes, inconsistent with our modern habits and views, are to be rejected. (5) The Mosaic-rabbinical laws on diet, purity, and dress fail to imbue modern Jews with the spirit of priestly holiness; their observance today would obstruct rather than enhance moral and spiritual elevation. (6) Israel's messianic hope relates to the establishment of the authority of peace, truth, justice, and love among men. No return to Palestine is expected, nor the reinstitution there of a Jewish state, or of a worship conducted by the descendants of Aaron. (7) Judaism is an ever-growing, progressive, and rational religion of modern civilization, and asserts the necessity of preserving identity with the great past of the Jewish nation. (8) Judaism hails the efforts made by various religious denominations toward removing the barriers separating sect from sect. (9) It is the duty of Jews to spread the knowledge of their religious truths and mission among Jews and non-Jews. (10) The present agitated state of Judaism is a period of transition from a blind belief in authority and exclusion to a rational and humanitarian conception of religion; the masses, therefore, should be enlightened as to the history and mission of the Jewish people, and their social and spiritual condition elevated through press, pulpit, and school."

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ment," and "Christianity" seem to have reached mature thought and a general agreement in their position, and their words may be taken as voicing the forward movement among the Jews. There can be no question of their sincere desire to discover the real place and service of Jesus in the development of Judaism. They have studied the New Testament; they have acquainted themselves with the ideas of the Christians regarding Christ and Christianity; they have used the theological books of modern Christian scholars. An honest, candid effort has been made to judge Christianity fairly and to appraise it correctly. To what degree this effort has been successful may in part be gathered from the *Encyclopedia* articles now under consideration. It certainly cannot be easy for Jews today to escape the prejudices against non-Jews, and especially against Christ and Christianity, which have descended to them as an inheritance from many generations—any more than it is easy for Christians to escape the prejudice against Jews, and especially the Jews of Jesus' day, which the Christian church from its first days has handed down to them.

Further, it is natural for Jews to look upon the New Testament writings as partisan documents directed against them—and none too scrupulous of fact, just as it is natural for the Christian to accept the New Testament characterization of the Jews as in every respect fully informed, impartial, and beyond question. Let it be said that Jew and Christian alike have inveterate prejudices to overcome, and much historical fact to learn, before they will be able to agree regarding Jesus and Christianity. That time has not come yet. But the *Jewish Encyclopedia* shows that modern Jewish scholars have entered upon a world-view, and are pursuing those historical investigations which can lead to a true understanding of the facts over which controversy has raged, because of which Jew and Christian have been bitter enemies.

I proceed to sketch the view of Jesus presented in the *Encyclopedia*. It cannot be expected that this view will be acceptable to Christians, although it is much more favorable to Jesus than the traditional Jewish view has been. Nor is it at all likely that the Reformed Jewish view will prove final for the modern Jewish scholars themselves; they have begun to reconstruct their conception of

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Christ and Christianity, but they have not finished. In some matters the *Encyclopedia* view will be found to agree with the most radical positions of present-day Christian scholars, like Pfleiderer, Schmiedel, and O. Holtzmann. Dr. Kaufmann Kohler, president of the Hebrew Union College, Cincinnati, is chief spokesman in the articles "New Testament" and "Jesus of Nazareth," supported in the latter by Joseph Jacobs, of New York City. Extracts from these articles, to verify the sketch now to be given, will appear in the footnotes.

1. The four New Testament gospels belong to the close of the first and to the second centuries. The material contained in them rests upon certain historical facts, but the earliest forms of the narrative of Jesus have been so misunderstood, modified, and elaborated during fifty or more years of transmission and translation that it is not now possible to recover the simple, exact facts concerning his life. These changes in the narrative were due in part to the natural errors and limitations of those who handed it down, but were still more due to the theological ideas of Jesus' followers, who early developed speculative doctrines of his person and his work. In addition, the gentile Christians showed themselves intolerant of the Jews, drew distorted descriptions of their religious and moral characteristics, and misrepresented their attitude toward Jesus. The gospels were a portion of the literature of this controversy, written to maintain and propagate this advanced Christian position; they were worked-over partisan documents, in a measure untrue to the actual history of Jesus and unfair to the Jews. The exact facts which the gospels purport to narrate can be learned only by a difficult process of analysis whereby the later and less valuable of their contents will be distinguished from those which are primitive and trustworthy.[7]

[7] "Because the gospels, while containing valuable material, are all written in a polemical spirit and for the purpose of substantiating the claim of the messianic and superhuman character of Jesus, it is difficult to present an impartial story of his life. Nor is the composite picture of Jesus drawn from the synoptic gospels, such as is presented by modern Christian writers . . . . an approximation to the real Jesus." (Kohler, Vol. VII, p. 166.) "A careful analysis corroborates the conclusion, assumed to be axiomatic by Jewish scholars, that the older and more genuine the records, written or unwritten, of the doings and teachings of Jesus, the more they betray close kinship with and friendly relations to Jews and Judaism; but that the more remote they are from the time and scene of the activity of Jesus, the more they show of hostility to the Jewish people and of antagonism to the Mosaic law. The changing attitude and

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2. The discredited portions of the gospel narrative are many and various, such as the infancy stories, the baptism, the temptation, the transfiguration, and the resurrection; the miracles, except some wonderful cures; the alleged fulfilments of messianic prophecies; the accounts which describe the Pharisees as hostile to Jesus, and make the Sanhedrin responsible for his death; Jesus' voluntary acceptance and predictions of his crucifixion; the sayings attributed to him which abrogate or criticise the moral, ritual, or ceremonial law of Judaism; the sayings which look toward a universal message and mission; most of the eschatological utterances; and all those sayings in which Jesus seems to claim superhuman qualities or prerogatives.[8] What remains creditable in the gospel narratives after this analysis has been completed does not furnish a distinct picture of the real Jesus. Nevertheless, he was an historical personage, an ardent Jew of prophetic spirit and insight, who performed a religious work of lasting influence upon humanity.

3. Jesus was born about 2 B. C. The place of his birth was Nazareth (not Bethlehem, as alleged by the Christians to establish a fulfilment of the messianic prophecy in Mic. 5:2). The duration of his public ministry was ten months. He was executed at Jerusalem in the Passover season of 29 A. D.[9]

4. He was an "ecstatic," swayed by great religious emotions, possessed of extraordinary religious ideas, subject to visions and celestial experiences. He exercised a remarkable power of healing, devoting himself particularly to "casting out demons," i. e., according to the modern understanding of the maladies, curing nervous and mental diseases.[10] He was an Essene, sharing many of the ideas and practices of that sect; but in some respects he followed his own method in distinction from that of the Essenes or of any other class.[11]

temper of the new sect influenced the records at every stage, and this accounts for the conflicting statements found beside each other in the various gospels and gospel stories. . . . . As a matter of fact, the discrepancies in the records extend over all parts of the four gospels and invalidate the claim of historicity advanced for Mark or for any other of the gospels." (Kohler, Vol. IX, pp. 247 f.)

[8] See especially Kohler, Vol. IX, pp. 248–50, and Jacobs, Vol. VII, pp. 161–64. Some of the more significant statements are quoted in the following footnotes.

[9] See Jacobs, Vol. VII, p. 160. [10] See Jacobs, Vol. VII, p. 161.

[11] See Kohler, Vol. VII, p. 169; Jacobs, Vol. VII, p. 160.

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In his public work he was kind toward friends, but evasive, harsh, and unjust toward others. He was a man of the masses, condemning the rich and those in official positions.[12]

5. In his attitude toward the Law, Jesus was a faithful Jew. He considered that it was his duty to obey the Mosaic statutes in their current interpretation. When he said that he came not to destroy the law or the prophets, but to fulfil them (Matt. 5:17), he meant a literal and complete performance of all their commands; and he continued, "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven" (Matt. 5:19). To be sure, Jesus—like the common people among whom he lived and worked—gave less heed to the minutiæ of the pharisaic restrictions concerning ceremonial cleanness, fasting, and sabbath observance, but none the less he counted himself a true Jew. Also, he felt called to rebuke disobedience of the Law, saying, " Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20); "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, mercy, and faith; but these ye ought to have done, and not to have left the other undone" (Matt. 23:23). But other Jewish prophets of righteousness had also summoned the people to a fuller and higher observance of the Law. Jesus said, "The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe" (Matt. 23:2 f.); he enjoined the leper whom he healed to go to the priest and perform the prescribed ritual (Mark 1:40–45); he affirmed, "I was not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). The gospels indeed contain passages which represent Jesus as criticising the law (Matt. 5:20–48), as refusing it obedience in some respects (Mark 2:18, 23–28; 7:1–23), and as proclaiming a universal gospel (Mark 2:18–22; 13:10; Matt. 8:11 f.; 21:43); but these passages are thought to be mistaken as to the facts,

[12] "In almost all of his public utterances he was harsh, severe, and distinctly unjust in his attitude toward the ruling and well-to-do classes. . . . . He rarely replied directly to any important question of principle, but evaded queries by counter-queries. . . . . He had from the beginning laid stress upon the difficulty of associating sanctity with riches; and in this he adopted the quasi-socialistic views of the later Psalms." (Jacobs, Vol. VII, p. 164.)

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indicative rather of the developed Christian conceptions of a later period.[13]

6. All originality in the content and point of view of his teaching is denied to Jesus. In even the highest and most distinctive portions he was but voicing the thoughts previously present in Jewish minds, to which expression had been abundantly given by other teachers. In his proclamation that the Kingdom of God was at hand, and in his injunction that men should repent of their sins (Mark 1:14, 15), Jesus was simply continuing the properly Jewish preaching of John the Baptist. In his great doctrine of the fatherhood of God, which he made central in his teaching, he was but reiterating a truth of which the Jews were already in full possession. Even the Prayer which he gave to his disciples as an epitome of Christian aspiration was made up entirely of ideas and phrases drawn from the current Jewish

[13] "The Sermon on the Mount, if this was ever delivered by him, was never intended to supplant the Law of Moses, though the compiler of the gospel of Matthew seeks to create that impression. Nor does any of the apostles or of the epistles refer to the new code promulgated by Jesus. . . . . Only, in order to be prepared for the kingdom of God, which he expected to come in the immediate future and during the lifetime of his hearers, ... Jesus laid down especial rules of conduct for his disciples, demanding of them a higher righteousness and purity and a greater mutual love than the Pharisees practiced." (Kohler, Vol. VII, p. 169.)

"While claiming not to infringe or curtail the Law, Jesus directed his followers to pay more attention to the intention and motive with which pious deeds should be performed. . . . . Jesus contended that the application of this principle was practically equivalent to a revolution in spiritual life; and he laid stress upon the contrast between the old Law and the new one, especially in his Sermon on the Mount. In making these pretensions he was following a tendency which at the period of his career was especially marked in the Hasidæans and Essenes, though they associated it with views as to external purity and seclusion from the world which differentiated them from Jesus. He does not appear, however, to have contended that the new spirit would involve any particular change in the application of the Law. . . . . It is exaggerated to regard these [Jesus'] variations from current practices as exceptionally abnormal at the beginning of the first century. The existence of a whole class of *ʿAm ha-Aretz*, whom Jesus may be taken to represent, shows that the rigor of the Law had not yet spread throughout the people. . . . . Nothing in all this insistence upon the spirit of the Law rather than upon the halackic development of it was necessarily or essentially anti-Jewish." (Jacobs, Vol. VII, p. 163.)

"Irreconcilable differences are found in the sayings attributed to Jesus concerning the Jews and the Law. According to the older version (Matt. 5:17–19), he declared that he had not come to destroy, but to fulfil—that is, to practice—the Law. . . . . On the other hand, he is declared to be the hope of the gentiles. . . . . and he becomes the exponent of the Pauline ideas that the old must give way to the new." (Kohler, Vol. IX, p. 248.)

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liturgy. In other words, Jesus was but an exponent of the Jewish religious ideas of his time; he added nothing by way either of substance or of proportion; he did not transcend the limits of first-century Judaism.[14]

7. The success of Jesus, so far as he succeeded, was due to the spectacular features of his ministry. His teaching would not alone have brought him a following, nor his personality. It was as a wonder worker, particularly as a healer of the sick, that he won attention.[15] The common people welcomed him because of his miracles, and he was able to help them through the power over them thus secured. Jesus' case was similar to that of Simon Magus, in the city of Samaria, who "used sorcery, and amazed the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, because that of long time he had amazed them with his sorcery" (Acts 8:9–11).

8. Jesus did not claim to be divine, either in person or in prerogative. The gospel passages, found chiefly in the fourth gospel, which

[14] "In essentials Jesus' teaching was that of John the Baptist, and it laid emphasis on two points: (1) repentance, and (2) the near approach of the kingdom of God. One other point is noted by Christian theologians as part of his essential teaching, namely, insistence upon the fatherhood of God. This is such a commonplace in the Jewish liturgy and in Jewish thought that it is scarcely necessary to point out its essentially Jewish character. As regards repentance, its specifically Jewish note has been recently emphasized by C. G. Montefiore . . . . who points out that Christianity lays less stress upon this side of religious life than Judaism; so that in this direction Jesus was certainly more Jewish than Christian. As regards the notion of the 'kingdom of heaven,' the title itself is specifically Jewish; and the content of the concept is equally so. . . . . In many ways his [Jesus'] attitude was specifically Jewish, even in directions which are usually regarded as signs of Judaic narrowness. Jesus appears to have preached regularly in the synagogue, which would not have been possible if his doctrines had been recognized as being essentially different from the current pharisaic beliefs. . . . . His special prayer [the Lord's Prayer] is merely a shortened form of the third, fifth, sixth, ninth, and fifteenth of the Eighteen Benedictions [of the Jewish liturgy]." (Jacobs, Vol. VII, p. 162.) "Many of the sayings attributed to Jesus have been literally taken over from the *Didache;* others were pharisaic teachings well known in the rabbinical schools." (Kohler, Vol. IX, p. 249.)

[15] "It was not as the teacher of new religious principles nor as a new lawgiver, but as a new wonder-worker, that Jesus won fame and influence among the simple inhabitants of Galilee in his lifetime; and it was due only to his frequent apparitions after his death to these Galilean followers that the belief in his resurrection and in his messianic and divine character was accepted and spread." (Kohler, Vol. VII, p. 167.)

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bear that significance, give utterance, not to Jesus' own idea of himself, but to the later ideas of the disciples concerning him. His cry of despair on the cross disproves such assumptions. He, on the contrary, regarded himself as human, but as typically human, with an important mission to men. He was indeed able to help the lower classes. And it was not strange that those who loved him expressed their appreciation of him in terms of divinity and messiahship. Jesus was not the much prophesied Jewish Messiah, nor did he himself publicly claim this; opinion seems uncertain as to whether he privately considered himself Messiah, and if so, what idea of messiahship he considered applicable to himself.[16]

9. No new religious movement or organization was constructed by Jesus, nor did he intend any such to result from his work. Since he considered himself a true Jew, and his mission to be to Judaism, his purpose was to upbuild truth and righteousness within the confines of existing Jewish institutions. He did not teach his followers to withdraw from the synagogue services, nor to forsake the temple worship. The growth after his death of the Christian movement and organization, on lines independent of and hostile to Judaism, could not have been anticipated or desired by him.[17]

10. Jesus' deliberate and self-sacrificing choice of death as the consummation of his ministry, together with the three specific predictions of his crucifixion to his disciples, as described in the gospels, are regarded as a later misconception of the facts. Instead, it is understood that Jesus' violent death came to him as a surprise—that he did not go to Jerusalem with this expectation, nor did he then willingly allow himself to be captured and executed. The New

[16] "Jesus regarded himself as typically human, and claimed authority and regard in that aspect." (Jacobs, Vol. VII, p. 164.) "[Jesus' word on the cross], 'My God, my God, why hast thou forsaken me?' was in all its implications itself a disproof of the exaggerated claims made for him after his death by his disciples. The very form of his punishment would disprove those claims in Jewish eyes. No Messiah that Jews could recognize could suffer such a death. . . . . How far in his own mind Jesus substituted another conception of the Messiah, and how far he regarded himself as fulfilling that ideal, still remain among the most obscure of historical problems." (Jacobs, Vol. VII, p. 166.)

[17] The whole tendency of his work was against the very idea of organization. . . . . He was content to let the influence of his own character work upon the persons immediately surrounding him, and that they should transmit this influence silently and without organization." (Jacobs, Vol. VII, p. 164.)

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Testament accounts arose *post factum*, out of a desire to explain how this death could have come to one who had been sent by God as Messiah and of whom omniscience was predicated.[18]

11. The responsibility for Jesus' death was confined to a small number of priests. The Jewish nation was not responsible, neither were the common people, for they favored him to the end. Not even the Pharisees were responsible, in spite of the New Testament representation that they were Jesus' chief enemies and the instigators of his death.[19] The priests who had charge of the temple, and who were in political control under the Romans, became incensed at Jesus, and secured his death by alleging that he was inimical to the Roman domination over Palestine.[20] Properly speaking, there was no trial of Jesus before the Sanhedrin. The Sanhedrin was not called together, no formal hearing was given Jesus; instead, the coterie of priests caused his secret arrest, passed sentence upon him, and persuaded the procurator Pilate to execute him as a political insurrectionist.[21] On this view the condemnation of the world for Jesus' death must rest only upon a few guilty individuals, not upon the great judiciary body of the Jews, not upon the religious leaders of the day, not upon the Jewish people as a whole.

[18] See Jacobs, Vol. VII, p. 164.

[19] The older version [of the crucifixion story] knows only that the chief priests and scribes constituting the Sanhedrin condemned Jesus to death and handed him over to the Romans, who mocked, scourged, and killed him. . . . . With the older version tallies the story according to which the cause of his condemnation by the Sanhedrin was Jesus' hostility to the temple. . . . . It was at a later time, and in contradiction to facts showing their friendly attitude (Luke 13:31), that the Pharisees were represented as having conspired against the life of Jesus." (Kohler, Vol. IX, p. 247.)

[20] "His [Jesus'] indignation at seeing the temple hill turned into a poultry and cattle market for the benefit of the arrogant hierarchy (Mark 11:15–18) fired him into action against these bazaars." (Kohler, Vol. VII, p. 169.) "They had been offended in both pride and pocket by Jesus' action in clearing the purlieus of the temple." (Jacobs, Vol. VII, p. 165.)

[21] "There could be no question of anything corresponding to a trial taking place on this occasion before the Sanhedrin. . . . . It is more probable that the twenty-three members of the priestly section of the Sanhedrin, who had most reason to be offended with Jesus' action in cleansing the temple, met informally after he had been seized, and elicited sufficient to justify them, in their own opinion, in delivering him over to the Romans as likely to cause trouble by his claims or pretensions to the messiahship, which of course would be regarded by them as rebellion against Rome. Nothing corresponding to a Jewish trial took place." (Jacobs, Vol. VII, p. 166.)

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12. The results of Jesus' life were small so far as the Jewish nation and Judaism were concerned. He had no real influence upon the thought of his people, or upon their institutions, for these continued without change. He left no permanent impress upon their literature, for Josephus and the Talmud scarcely mention him.[22] Some individual Jews adhered to him as disciples, and gave up their Judaism to become Christians. But the work that he did, strange as it would have seemed to Jesus himself, led to a great religious movement and organization, not among the Jews, but among the gentiles. Of this gentile movement and organization, known as Christianity, Paul was the founder and leader—yet not in his own name, but in the name of Jesus Christ, whom he regarded as the long-expected Jewish Messiah and the Son of God with divine person and prerogatives.[23] The mission of Jesus was that of a prophet of religious truth, a preacher of righteousness, to the common people of his nation. This mission he performed.[24]

The chief purpose of this paper has been to set before Christian thinkers for their consideration this modern Jewish view of Jesus. It was but recently urged in all seriousness, by the chief Jewish scholar of Great Britain, that Christian scholars are wholly neglectful of the new and transforming light which modern Jewish scholarship has thrown upon the history of Judaism in Jesus' day.[25] Certainly, every

[22] "His life, though indirectly of so critical a character, had very little direct influence on the course of Jewish history or thought. In contemporary Jewish literature his career is referred to only in the (interpolated) passage of Josephus' *Antiquities*, XVIII, iii, 3, while the references in the Talmud are for the most part as legendary as those in the apocryphal gospels, though in an opposite direction." (Jacobs, Vol. VII, p. 160.)

[23] See Kohler, Vol. IV, pp. 52 f.; and the article "Saul of Tarsus" in the forthcoming eleventh volume of the *Jewish Encyclopedia*.

[24] "However, a great historic movement of the character and importance of Christianity cannot have arisen without a great personality to call it into existence, and to give it shape and direction. Jesus of Nazareth had a mission from God . . . . and he must have had the spiritual power and fitness to be chosen for it." (Kohler, Vol. VII, p. 167.) "He felt the calling to preach the gospel to the poor . . . . and truly because the redeemer of the lower classes, who were not slow to lift him to the station of Messiah." (Kohler, Vol. IV, p. 50.)

[25] Claude G. Montefiore, art. "Jewish Scholarship and Christian Science," in the *Hibbert Journal*, January, 1903, pp. 335–46.

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student of historical facts, and every seeker for religious truth, is in conscience bound to recognize and to use all that is known. If Mr. Montefiore's statement is correct, his judgment is just. It is in the interest of his plea for the recognition of Jewish scholarship that the modern Jewish view of Jesus is here brought forward for discussion, and the question raised as to what revisions have been made necessary thereby in the Christian interpretation of the gospels? Without entering fully upon a debate of this question, a few general comments on the Jewish view may perhaps be permitted:

1. The gospels contained in the New Testament are, and must be used as, the most original existing sources of information concerning Jesus and first-century Judaism. The study of them must precede, not follow, the formation of a judgment regarding the main features of the history concerned. This obligation rests upon all scholars alike, both Jews and Christians. The gospels are serious and *bona fide* documents of the first century purporting to tell the story of Jesus' life, and they are the only such documents extant. They do not claim for themselves, nor need anyone claim for them, that they narrate this story from beginning to end with absolute accuracy. But if it is to be held that the gospels are in fundamental error regarding the most important matters of the history, the burden of proof must rest with those who make the charge; and all the more is this true if the error has arisen, not from mere lack of accurate information, but as the result of a reconstruction of the gospel story to fit the developed ideas of the Christians at a secondary stage. The allegations that the followers of Jesus soon made over the gospel into something which originally it was not, and that the gospels, just because they were written by these Christians, cannot be trusted to tell the story of Jesus as it really was, must be well substantiated by evidence before they will find acceptance.

Christian scholars must free themselves of fundamental historical or theological assumptions in approaching the study of the gospels, though it is honest to confess they have seldom, if ever, done so. Similarly, Jewish scholars must free themselves of fundamental historical or theological assumptions in approaching the study of the gospels, and the question arises how far have they succeeded in doing so. Do we find some such assumptions in the Jewish conceptions

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that no good Jew, as they hold Jesus to have been, could have dreamed of treating the Law as anything but permanent in authority, or of creating a religious movement and organization to rival Judaism; that the Pharisees could not have been the superficial and hypocritical religious leaders which the New Testament describes them to have been; that neither the Jewish nation nor the Sanhedrin could have wished to put Jesus to death; that Jesus was not God's response to the messianic hopes and predictions of his people; and that regarding Jesus no predication of divine personality can be justified?

2. The view that Jesus practiced and preached a full literal obedience to the Jewish law, as taught in his day by the scribes, cannot be derived from the gospels, and cannot be held except by a denial of their abundant and—one would have supposed—indisputable testimony. In Matt. 5:21–48, in Mark 7:1–23, and in many similar passages, Jesus assumes a position of superiority to the Law; he passes judgment upon its statutes; he points out its defects and shortcomings; he counts himself free and frees others from a full literal obedience to its commands. He lives, and he teaches men to live, in accordance with great religious and moral principles. These principles underlay, and in a good measure were embodied in, the codifications of the Jewish Law; but in his thought men should not be slaves to a legal system, however good—they should rather be free persons doing the will of God out of deliberate choice and with intelligent judgment, guided by mind and conscience instead of by a legal code. He did not re-enact the Ten Commandments, or give statutory injunctions of any kind. This freedom from the Jewish Law, of which Paul also made much, was one of the essential features of Jesus' gospel.

The position of the modern Jewish scholars seems peculiar. They have themselves arrived at just this freedom from their ancestral Law which Christians suppose Jesus taught. As may be seen above in the platform of Reformed Judaism, they do not regard the statutes of the Law as binding upon themselves further than they approve for their own lives. They, too, assume a position of superiority to their Law, judging what parts of it they should observe and what parts they need not observe. This is obviously the only right way to treat the legal code of Judaism. But is the discovery of this

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method to be denied to Jesus and credited to Reformed Jews of the nineteenth century? No, the discovery could not be credited to them, for they admit Paul taught and practiced this freedom from the Law. Who was the discoverer of the method, then—was it Paul or Jesus? Why not Jesus, as the gospels have always been understood by Christians clearly to affirm?

3. It is much to be thankful for that a circle of modern Jews has come to think well of Jesus. Formerly, Jews execrated him as a false Messiah, a traitor to the law and the religion of his people, a deluded enthusiast who imagined himself divine; this opinion they received from Jesus' contemporaries who, because they had this opinion of him, persecuted him and put him to death. It is a change for the better that some Jews can now think of Jesus as a good Jew, particularly in the sense that he was the friend rather than the enemy of Judaism, even if they so far overstate the truth as to affirm that it was not he but Paul who taught the Christians that his gospel was a universal spiritual religion, and that the legalism, ritualism, ceremonialism, and nationalism of the Jewish faith and cult would be outgrown. We, as modern disciples of Jesus, warmly welcome the recognition and appreciation which Reformed Jews are giving him, believing this to be an indication that the worst is past in the alienation of the Jews from Christianity, and that Jesus' true greatness of person, character, work, and teaching will become increasingly apparent.

But the delimitation of Jesus within the confines of first-century Judaism is impossible. We know what first-century Judaism was, not only from the New Testament (the epistles as well as the gospels), but also from Josephus and from the Talmud; Jesus did not correspond to these characteristics, these boundaries, this point of view. The New Testament cannot be made to yield such a picture of him by any legitimate process of criticism or interpretation. To maintain that Jesus and the Pharisees were friends; that he worked in harmony with them, according to the Reformed Jewish view; that the whole story of the conflict between them was a fiction of the Christians to justify certain later conceptions of Jesus which they reached, is to attribute to the gospels and epistles of the New Testament a falsity in their story which needs more proof than the hypothesis has yet received.

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Modern Jews consider themselves the lineal and spiritual descendants and heirs of the Pharisees of the first century; so no doubt they are. Further, they are jealous for the good reputation of these ancestors; and that is right. Then, since these present-day Jews cannot conceive of themselves as rejecting and persecuting Jesus in the way the New Testament describes the Pharisees to have done, they cannot believe the New Testament description true; and that is natural. The position does credit to the religious and moral sense of the modern Reformed Jews; they are indeed reformed. The fallacy lies in the attribution of their own high religious and moral judgments to the first-century Pharisees, when the weight of evidence easily shows the general correctness of the New Testament characterization. It is hopeless to attempt to prove that the gospels and epistles in this particular totally misrepresent the facts.

4. It seems difficult also to assent to the view that Jesus lacked originality. We are told that all his teachings had already been thought out and inculcated by Jewish teachers before him, that even his most distinctive doctrines—the fatherhood of God, the blessing and duty of forgiveness, the inner character of righteousness—were already current among the people, so that his task was simply that of reiteration. It is, of course, true that an interrelation existed between the content and form of Jesus' teaching and the content and form of Judaism in his day, a fact which Christian scholars, sometimes through ignorance and sometimes through prejudice, have often failed to recognize. But I believe it is not true that Jesus merely voiced the best Jewish thought of his time, in forms of expression already familiar to his hearers.[26] One may find parallels in Jewish literature preceding and contemporary with Jesus for not a few of his sayings, among them certain phrases of the Lord's Prayer; but

[26] Particularly interesting at this point is Mr. Montefiore's latest article, "The Synoptic Gospels and the Jewish Consciousness" (*Hibbert Journal*, July, 1905, pp. 649–67). Among other things, he says: "The Gospels do contain teaching which, when compared with ordinary and average Judaism, is both valuable and original, new and true. . . . . It seems accurate to say that the bringing together of so many excellent ethical and religious doctrines within the compass of a single volume constitutes an originality by itself. The originality is all the greater if these doctrines are united together and illuminated by a few predominant principles, and put into the mouth, as well as exemplified by the life, of a single illustrious Teacher. . . . . It seems to me that what we may call the genius, the first-classness of the Synoptics, also

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how comes it that the Jews did not at first show, and through nineteen centuries never have shown, any real appreciation of the Lord's Prayer, or of Jesus' other teachings, which nevertheless they claim were reiterations of their own best thoughts?

Jesus did not cast aside the Old Testament as false, and worthless for his gospel; instead, he found in it many true conceptions of God, man, and duty, expressed in terms and phrases which could not be improved. His teaching takes up much that was best in the prophetic teaching. But he acted as judge of what was best, using only such ideas and expressions as would convey his own message most effectively. The criterion of truth and goodness was not the Old Testament, but his own perception of what was true and good.

His originality consisted first of all in his ability to know within himself what were the highest conceptions of reality and obligation. If he found these ideas of religion and morality in the Old Testament, or in the minds of his hearers, he could confirm them; when he did not find them elsewhere, he could furnish them from the direct source of knowledge within him. In fact, he did both things; some current ideas of truth and goodness he corroborated, others he gave to men for the first time. Most often he selected from the Old Testament and Jewish teachings those which in a measure expressed the spiritual realities and obligations, showing some genuine perception of the character and will of God; then he broadened and purified these teachings till they contained and conveyed the full revelation of truth and goodness which it was his mission to give to men. His originality consisted, secondly, in his matchless methods as a teacher; in his ability to interest, instruct, and impress his hearers; in his perfect use of language to clothe his thought; in the power and attractiveness

constitutes a portion of their newness and originality. For a thought is not merely great and new by its substance, but also by its form. Not merely what is said, but how it is said, gives to a particular teaching its vast stimulus for good, its illumination and haunting power. . . . . Here we have religion and morality joined together at a white heat of intensity. The teaching often glows with light and fire. . . . . Connected with this fervor and passion comes the impression of originality made by the great paradoxes of the Gospels, which are mainly contained in the Sermon on the Mount. . . . . Lowly, active service for the benefit of the humblest is an essential feature of the Synoptic religion. . . . . Here once more, we seem to be cognizant of fresh and original teaching, which has produced fruit to be ever reckoned among the distinctive glories of Christianity."

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of his personality; in the interpretation of his teaching by his deeds. He is the greatest teacher of history; he has had no equal. This is not yet the verdict of the Jewish nation, but it is the established verdict of the Christian world.

If there is such a thing as originality, Jesus was original. He does not lack originality who discovers for himself, and reveals to others, the reality and meaning of religious truth, the nature and duty of goodness, the significance and opportunity of human life. To enlarge faith, virtue, and knowledge, to give them clearer embodiment and expression, to increase their attractiveness and power, making them regnant in men—this kind of originality also characterized the work of Jesus. Why should he not make use of current ideas, terms, and phrases, if they could serve his purpose? Shall we say that the designer and builder of a great cathedral lacks originality because he does not himself quarry and shape the stones for the structure?

5. Jesus was not merely a Jew, nor the gospel merely a revived Judaism. The fact that both Jesus and the gospel have been rejected and repudiated by the Jews from the first century to the twentieth is sufficient proof. After due acknowledgment has been made of the genetic relation of the younger to the older religion, and of the great indebtedness of Christianity to Judaism for much of its thought, atmosphere, terminology and literature, the fact remains that the daughter-religion is a new individual, with a character and a life of her own, and with a power to enlighten and uplift men which the parent-religion did not have. Until the nineteenth century, Judaism remained the almost stationary, exclusive religion of a single people—a people whose existence is only as scattered individuals among the nations of the earth. Judaism has not shown a capacity to meet the religious and moral needs of other peoples, or (as the Reform movement indicates) even of its own people. Meanwhile the gospel of Jesus, under many forms and adaptations, has been the religion of developing civilization from the first century to the present; and it now shows the vitality, adaptiveness, and usefulness which give promise that in time it will become, as Jesus conceived and intended it should be, the religion of the world, furnishing the recognized ethical ideal and imperative for mankind.

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If this should prove true, that time when it comes will find Jews and Christians at one with each other. The world knows that the Hebrew people surpassed all other ancient peoples in spiritual purpose and insight, in moral intention and perception, in the actual attainment of religious faith and holy living. The world also knows that Judaism has not lost this essential race characteristic, but in a measure achieves, and is capable of again fully achieving, the historical greatness of the race in these highest aspects of life. But this greatness cannot be reached by a mere perpetuation of the ancient religion, conducted in isolation from the currents of modern life, and without adaptation to present religious and moral conditions and ideals. May it not be that modern Jews, when they have grasped the large world-view, have adjusted themselves to modern ways of thinking, have completed their historical and scientific investigations, and have possessed themselves of those treasures of faith which non-Jewish peoples have contributed to religion, may come to find in Jesus and his gospel that which the ancient Jews failed to find—a satisfying expression of their highest beliefs and aspirations, and a commanding ideal? "He came unto his own, and they that were his own received him not." He was indeed a Jewish Christ, and it is not too much to expect that Jews will come to know him as he is, and to receive him with the deferred ardor of centuries. The present Reformed Judaism, in its view of Jesus and otherwise, is not final—it is one of the several stages through which Judaism is destined to pass on its way to a full recognition that "grace and truth came by Jesus Christ." With Paul we may say: "If the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?"

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THE MEANING OF THE RING AND ROD IN BABYLONIAN-ASSYRIAN SCULPTURE

REV. ARTHUR E. WHATHAM
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In a letter recently received from Professor C. H. W. Johns, of Cambridge, he writes: "the rod and ring, if separate, in Assyrian and Babylonian are to me quite obscure." Budge thinks these conjoined symbols are indicative of the deity's eternal existence; Pinches thinks that the circle is emblematic of his supposed journey around the earth; Ward sees in the staff the divining-rod; Jastrow sees in the combined symbols the emblematic power to mark off a boundary, the circle indicating the power to inclose, and the rod the measuring-stick, so that the deity holding these symbols may be viewed as the fixer of boundaries.

Not one of the above suggestions gives the real meaning of the symbols in question. Indeed, Jastrow asserts that "this ring and stick are certainly not symbols of royalty." This, however, is exactly what they are. In Mr. King's *Seven Tablets of Creation*, there is the description of the gods giving to Marduk a scepter, a throne, and a ring, upon his preparing to meet the dragon Tiamat in combat. At the time I read this passage it seemed to me that here we have a clear indication that the circle and staff given to Marduk were part of the gift indicated by the throne, viz., sovereign power. Line 28, as given by Mr. King in his rendering of the fourth tablet, runs: "They rejoiced and they did homage (unto him, saying), 'Marduk is king.'" The next line, 29, runs: "They bestowed upon him the scepter, and the throne, and the ring." Mr. King adds in a note that "the translation of *patu* as 'ring' is provisional; the *patu* was certainly a symbol of power." We have, however, to bear in mind that in Marduk undertaking the combat on behalf of the gods he is made their face; in plain language, he absorbs their personality so that he becomes even as Shamash, that is to say, the sun-god. Thus as the sun-god he takes over the emblems of the sun-god's sovereignty, the scepter, the throne, and the ring.

The above conclusion as to the significance of the circle and rod, is borne out by Dr. A. V. Williams Jackson in the *American Oriental Society Proceedings* for May, 1889. Here he quotes from the Avesta that a golden

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ring and a golden staff had been given to Yima, who is to bear royal sway, showing that in old Iranian times the ring and staff were symbols of royalty.

That the rod here is neither a measuring-stick nor a divining-rod is amply proved by the bas-relief sculptured by order of Sennacherib, showing four figures, two standing upon animals resembling dogs, and two standing upon the ground. Two stand right and left facing each other in couples, so that we may see here in the four figures merely a repetition of a king and a deity. Now, the god carries in his hand a circle and rod, the latter adorned on the top with a palmette, showing distinctly that the rod here is intended to indicate a scepter; and, if so, in all other similar representations of a deity with a rod and circle the rod represents a scepter, the indication of sovereignty.

Can it be as clearly shown what phase of power the circle indicates as it has been shown what the rod indicates? I think so, and even with greater interest.

From the Assyrian word ***kuduru*** signifying a "boundary," Dr. Jastrow sees in the circle in the hand of the god Shamash a representation of a ***kuduru***. In other words, he sees in this symbol, as held in the hand of Shamash, the emblem of boundary-maker. It is strange that, while he refers to Shamash's frequent title of "judge of the world," it never occurred to him to connect this world-rule with the circle in the hand of Shamash. Of course, I myself may be mistaken, but I see in this rod the symbol of supreme sovereign power over what to me the circle indicates, viz., the world. I view the circle as symbolizing the actual world, or, at all events, all the world's territory.

Now comes a most interesting connection between the modern orb of royalty and the ancient circle of sovereignty. From the age of Aristotle (born 384 B. C.) the earth ceased to be figured in the minds of astronomers and geographers as it had been previously viewed, viz., as a flat disk; henceforth it was conceived of as a sphere or globe. Bratosthenes (born 276 B. C.) attempted to measure the size of the earth on the basis of its spherical form. Crates of Mallus about 150 B. C. made the first globe as representing the earth's figure, dividing it into the four segments which continue to this day on the globe which forms part of the insignia of royalty, known as the royal orb. As a symbol of sovereignty the globe is of ancient Roman origin. A medallion shows the half-length figure of the emperor Galba, holding in one hand the eagle-tipped scepter, and in the other the orb surmounted by a small figure of Victory. The emperor Justinian used the orb having the cross in the place of the former symbol, to represent the ascendency of Christianity over the world. The orb as indicating world-

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sovereignty must have been well recognized before the time of the emperor Galba, since it appears with this significance in a Pompeiian wall-painting of Jupiter and in sculptures, Pompeii being destroyed in 79 A. D. Galba was murdered in 69 A. D., but a symbol of world-sovereignty, to have been so widely recognized as to figure in Pompeiian paintings and sculpture, must have been viewed as such long before the destruction of that city. It seems to me that fully a hundred years before Christ the globe or orb as a symbol of world-sovereignty was well understood as a feature of royal insignia.

On the rock of Bagistan or Behistan, in Persia, is a carved scene representing Darius (king 521–485 B. C.) receiving the submission of the chiefs of the nations which had revolted against him, and whom he had subdued. Above the king there is a representation of the deity Ormazd who holds in his hand a circle. Similar representations are of frequent occurrence about this period.

The significance of this circle-in-hand, which I claim to have been always that of world-power, is well brought out in the above scene, which represents the rule of Darius over the nations of the earth. The circular form of the earth was of ancient belief among the Semites. With the Babylonians it was a hollow hemisphere, with its convex side upward. With the Hebrews it was more of a flat disk. Both peoples, however, thought of it as resting with a circular outline upon an abyss of waters.

In Prov. 8:27 we read of Yahweh having set the earth as a circle upon the face of the deep; in Ps. 24:1, 2, that the earth is his, for he made it; in Isa. 40:22, that he sitteth above the circle of the earth. In like manner, Marduk was viewed by the Babylonians as creator, and so lord, of the earth, which he formed as a hemisphere, placing it with its convex side up upon the lower watery abyss. Thus with both peoples the circle came to symbolize the world, or lordship over the world. In later ages, when the circular form of the earth gave way to its conception as a sphere or globe, an orb took the place of the circle in the hand of a deity or earthly ruler. The exact period when the change came about, and so by whom and with whom the change was first made, I am unable to say for lack of data. That the globe, however, subsequently took the place of the circle, with the same significance of world-sovereignty, I think I have clearly shown. Thus the ancient symbols of the circle and rod have been shown to be emblems of sovereignty. That the circle is not as often seen in the hand of earthly rulers as it is in that of gods and goddesses, does not alter this conclusion. There are instances where it is seen as held by the former, one having been pointed out by Madame Z. A. Ragozin, in *Media*, in the

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"Story of the Nations" series, p. 377, and I am investigating others. That it is found in the hands of goddesses does but strengthen our conclusion, since these female deities were representatives of world-power equally with the male deities who carried the ring and rod.

That the circle is represented as held, instead of being supported by the hand, does not in the least affect the argument, since, the sun's disk, as usually represented, is similarly depicted as a hollow circle.

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AN INTERVIEW WITH NEW TESTAMENT SCHOLARS

ANSWERS TO QUESTIONS BY PRINCIPAL W. F. ADENEY, M.A., D.D., OF LANCASHIRE COLLEGE, ENGLAND; PROFESSOR D. A. HAYES, D.D., OF GARRETT BIBLICAL INSTITUTE; PROFESSOR A. T. ROBERTSON, D.D., OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY; AND PROFESSOR FRANK C. PORTER, D.D., OF YALE DIVINITY SCHOOL.

1. Please define in a few words your point of view in biblical study.

I do not regard biblical study as a purely historical discipline. It must be that among other things, since it is now pursued by means of the historical method. But this is only a means to an end. I hold that the Bible contains a unique record of revelation, and that as such it furnishes us with our highest and best guide to conduct. Biblical theology is to my mind more than a branch of the history of thought. It is real theology, containing positive truth, opening vistas for a vision of the eternal verities of God. It seems to me that it is not the less so now that we cannot take it absolutely and finally as containing so many perfect and inflexible oracles. Its partial lights, its defracting media, its successive stages, each imperfect till all are consummated in Jesus Christ, are all true and contain divinely revealed ideas expressed up to the degree of progress attained. Similarly, while the biblical ethics is at first very imperfect and racial, even this contains germs of eternal truths, and as the ethical standard advances more and more, permanent truth emerges as a guide to conduct today. We have not wholly outgrown the Ten Commandments, though some of us seem to forget them. Proverbs still has moral teaching for our age. But, of course, the supreme ethics is of the New Testament, and its crowning illustration is in the person and example of our Lord. The study of the New Testament with a view to learning the mind of Christ with reference to conduct is the highest, and at the same time the most practical, of all ethical studies.

W. F. A.

I do not believe that the Bible revelation was inerrant in its original forms, and much less do I believe that it can be so in any of its present

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translations. The book of the Bible therefore is as open to all critical and historical investigation as any other ancient literature. Any authority granted to any portion of this revelation must rest upon a reasoned conviction of its authenticity. This is to be gained only by expert research. It can never attain to absolute certainty, but must rest upon the balance of probabilities. Any general consensus of opinion among expert investigators ought to command a respectful hearing from those who have neither time nor leisure for such work; but the centuries are more likely to decide correctly concerning seriously disputed questions than is any single generation. I trust that the world will come at last to know the truth. In the meantime, biblical study must furnish the starting-point for all theology, as it supplies the foundation and culmination of all ethical science.

D. A. H.

Biblical study is not purely an historical discipline. There must be spiritual sympathy with the spiritual truth investigated. The historical method of study is a very great aid, a necessary aid indeed, to biblical study. But, after all, it is only a method, and as such is not absolute nor always accurate in its results. And, like all methods, it is subordinate to the eternal verities in religion and ethics. Historical study is not an end in itself as applied to Christianity, but only a very useful help to the truer apprehension of Christ.

A. T. R.

In accordance with my calling as teacher of biblical theology, I study the Bible chiefly in order to recover the history of Israelitish and early Christian religion. The two things that I am most concerned to find are, on the one hand, the origin and growth of the great religious ideas and institutions, and the varying fortunes of the religious life; and, on the other, the character and influence of the great personalities who stand out both as representatives and as creative forces in that history.

For this historical task only the methods and spirit of historical research are fitted. Yet this task does not exclude all others. It is inconsistent with the use of the Bible as a uniform code of finished and final laws for conduct and dogmas for thought, but it does not conflict with the use of the Bible as a book of inspiring religious

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literature. The historical does not exclude the devotional and practical use of the book.

In New Testament study the relation between the historical and the religious tasks and interests is necessarily very close, since Christ, and the enthusiasm and devotion he inspired, are central in both. I believe that the two can go on peacefully and helpfully side by side. Christ would surely not wish his words to be the object solely of historical research; and Paul, whom the historian of primitive Christianity must study with peculiar eagerness, would certainly protest against those who search out the incidental historical allusions in his letters, and are dull to the faith and love with which they are still alive, and which they still call to life. F. C. P.

2. What are your decisive reasons for holding this point of view?

First, the character of the Bible literature itself. Second, the effect of it on society. Third, the concurrent opinion of the best judges. W. F. A.

I was reared in the old-fashioned belief in an infallible revelation, contained in a Bible uniquely and equally inspired throughout. I held this view, without much thought or question, until I entered the theological school. There doors were opened upon every side of me into fields of investigation of which I had never dreamed. After graduation, as a professor of the Greek language and literature, I came to realize the uncertainty attendant upon any ancient writings, both as to their text and their interpretation. Later, as a pastor, I came to see that the ordinary layman could rest with all confidence in the general belief that the Bible, and more especially the New Testament, contained the highest and fullest and clearest revelation concerning the being and nature of God and his will for man, which the race has received. As a theological professor for a decade, I have become assured that the question of canonicity shades off into uncertainty on every side; that the question of the text must remain unsettled at many points; that the question of unity of authorship and arrangement of material must remain at least an open one in book after book; and that the authoritative interpretation of the received text awaits a more nearly infallible exegete than the theological world has produced up to this time. At present I am a con-

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servative, disposed to hold to beliefs established through the centuries, until I am shown good reason for changing them. I trust that I am ready to accept any new truth, accompanied by any well-attested proof. My only reason for holding any position is that the balance of probabilities seems to me to show that the truth lies there.

D. A. H.

The reasons for the above point of view in biblical study are obvious, and are partly expressed in the statement of the standpoint. Historical study may be, and sometimes is, a valley of very dry bones. It needs the breath of life, and of itself has no life. The historical method is a necessary basis for obtaining the truth, but cannot alone reach all truth. Moreover, it is not free from subjective influences; it is, in fact, more dominated by them than many studies, such as the physical sciences. All historical work has inevitable and numerous limitations. The term "scientific" can be applied to historical work only in a general way. One's philosophy largely controls one's use of the facts obtained. The historical method is not a mechanical process, but, like all intellectual work, varies according to the personal equation. There is a constant tendency to claim infallibility for one's own point of view. This method is not the property of any one school of modern criticism. The uncertainty involved in historical work does not, or should not, induce despair, but it should restrain one from insisting that his latest speculations are the key to all knowledge. The history of theology is much like that of science. Each age obtains a new angle of vision, and at first imagines that all truth is seen from this new standpoint, and even sees more than is true. But time readjusts all things, and the true residuum remains.

A. T. R.

The historical method of biblical study came to me rather as a relief from intellectual difficulties with which my Christian faith was beset than as a cause of difficulty. It removed rather than made stumbling-blocks in the way of a religious use of the Bible. It meant to me simply the free and honest effort to know the events and persons of Israelitish and primitive Christian history as they really were; and for religious faith and life these events and persons seemed to me of more importance than the books that tell of them, a greater revelation

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of God, and a more living and commanding law of life. It is not in the letter and on the surface of the book that we touch realities, but below the surface. Historical criticism sometimes pushes aside faiths that have modified traditions, in order that it may recover the facts out of which the faiths sprang. But the facts, the events and the personalities which once produced faith, have power to do so again for us—greater power than the forms of institution, or myth, or symbol, or theory, in which the faith first sought expression. My decisive reason for holding the historical point of view is that it appeals to my mind as true; but no doubt this appeal is stronger and has its way more easily because historical studies seem to me to bring, not loss, but gain to faith. Unhistorical views of the Bible have shut off many modern minds from Christian faith. Truer views, in accordance with our present knowledge and ways of thinking, will open again for many the way which false views have closed. F. C. P.

3. What are the greatest obstacles you have had to overcome in your work as scholar and teacher?

Thirty years ago prejudice. Much less of that today. In many cases I fear the greatest obstacle is indifference. In others it is impatience of qualifications. All must be absolute, definite. Most minds are one-sided. W. F. A.

The disposition to be content with the dictum of an authority, without asking for his reasons for his conclusions or views. The proneness to conclude that matters are settled and need no personal investigation. The readiness to decide between conflicting authorities according to theological bias rather than in accordance with the argument presented. The unwillingness to give up the *odium theologicum* and to welcome truth even from a suspected source. The lack of loyalty to the Protestant principle of the right of private judgment, and the laziness that goes far to justify that lack.

D. A. H.

The lack of general historical information on the part of the average student greatly hampers the effort to teach him the specialized field of New Testament study. This is a transitional period in criticism, moreover, and it is difficult to master the various branches of New Testament study, and certainly to take seriously all that extremists

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write. The chief difficulty for the present-day scholar is to preserve a wholesome modicum of common-sense in the midst of so much cocksure and conflicting speculation. A. T. R.

So far as I am conscious of such obstacles, they have lain, not in any external, restraining influence, but in the nature of the task and the limitations of my powers. There are great difficulties, both from insufficient means of knowledge and from the weakness of thought and imagination, in the way of one who seeks to get back to the beginnings of Christianity in the mind of Christ himself. As a teacher I have found far less difficulty on account of doctrinal prejudices in my pupils than I should have expected. F. C. P.

4. In what respects has there been progress in biblical study within the period of your observation?

I have seen an immense growth in appreciation of the historical method. Thirty years ago, when I was leaving college, this was scarcely known in England, except among a select few. I was not introduced to it by the professors at whose feet I sat (not too complacently, perhaps). When it came in, it was assailed as an attack on the Bible. Ten years later a scholarly minister, Edward White, author of *Life in Christ*, said to me: "The fight is coming round the Old Testament." But there has been comparatively little fight around the Old Testament. College teachers and ministers have accepted for the most part the sober results of Old Testament criticism. Professor Driver is generally trusted as a safe guide. I have not discovered any followers of Professor Cheyne in his recent solitary soundings of dim and perilous seas. W. F. A.

There has been much more progress in the field of the Old Testament than in that of the New Testament in my generation. Confining my answer to the New Testament field, I would say that the publication and the ever-increasing appreciation of the Revised Versions, English and American, have been an immeasurable help to general biblical study. The Greek texts which have accompanied and followed these versions (Scrivener, Westcott and Hort, Nestle, and others) have marked great progress in this field. Gregory, Von Soden, Weiss, and others have done yeoman service in the investigation of manuscripts and determination of texts. Such discoveries

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as the Didaché and the Logia have helped in our New Testament exegesis. But probably the greatest progress has been made in the study of the biblical Greek in the light of newly discovered manuscripts and inscriptions. Dalman and Deissmann and Blass and James H. Moulton have made it clear that we shall need to revise our grammars and lexicons for the study of the New Testament. These revisions will be forthcoming in a short time, and upon the basis thus supplied we may expect more notable work in exegesis than this generation has seen. The higher criticism of the New Testament has made no very perceptible progress in the last thirty years.

D. A. H.

Great progress has been made in the knowledge of the historical conditions surrounding the origin of Christianity; the historical perspective is clearer. This increase in the mass of information applies to the language of the New Testament, the archæological and geographical discoveries, the historical details, and the life of the time. We can see farther back and farther around. Biblical theology has given a valuable point of view for interpretation. A. T. R.

Historical methods have more and more been taken for granted, and historical problems have been studied in a calmer spirit and by an increasing number of able men. The religious bearings of historical results and the religious responsibilities of scholarship have been recognized, to the advantage of science no less than of faith. Literary criticism, after winning its deserved victory, has withdrawn to its proper place of secondary importance; and historical questions are seen to lie deeper than literary. Comparative religion has risen in importance; though it also is liable to abuse as a means of solving New Testament problems. The historical background of the New Testament religion is coming to be better understood. F. C. P.

5. In what direction do you look for progress in the immediate future?

I look for progress, in the more immediate future, first, in the filtering down of reasonable methods of biblical study to the less reading and thinking portions of the Christian community, and, secondly, among scholars in a more clear settlement of certain long-disputed questions, such as the composition of the gospels and the historical relations of the Pauline epistles. W. F. A.

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In the field of the higher criticism I expect to see in the next thirty years the revival of all the old questions and the introduction of some new ones. I question whether much real progress will result, however, except in the general feeling of satisfaction in having freely and fully fought out all issues involved. Some general consensus of expert opinion may be expected in the synoptic problem and the relative value of the several New Testament books. D. A. H.

We need more time to digest the new material that has been discovered. We need a longer perspective for the new view. When we see into the true significance of the new knowledge, we shall be able to make more accurate interpretation of the New Testament. Real progress will be made when criticism is more balanced and practical; for the spiritual is what abides, and not mere detail and speculation. This is the critical age. We shall make advance when we can build upon it. Criticism has been too destructive. Criticism must not only be constructive, but must recognize its limitations and give way to something higher, else it will prove a curse. The evangelization of the world, the redemption of men, the bringing to pass of the kingdom, are more important than criticism. If criticism can be a handmaid toward all that is true and eternal, it is well. If not, it will pass away. The commentaries of the future will be more historical and less exclusively grammatical, and also more directly practical. New Testament Greek grammar will be brought under the light of comparative and historical philology. The Septuagint and the papyri offer inviting fields for special work. A. T. R.

We may expect decided gains in our knowledge of Hellenistic Greek, and an adequate dictionary from Deissmann or someone else. We may hope for the recovery of some of the lost treasures of early Christianity. It is hard to believe that Papias and the Gospel according to the Hebrews, for example, are irrecoverably lost. And we may trust that great historians will arise, who, with the means at our command, shall be able to make this great past live again.

F. C. P.

[*This Interview will be continued in the next issue*]

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THE GREEK APOLOGISTS OF THE SECOND CENTURY

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"Apostolic Fathers" is the title usually given to those early Christian writers who came, or might have come, into direct contact with the apostles. As the death of John, the last survivor of the apostolic band, took place about the end of the first century, the name is therefore applicable to all those living at or prior to that date whose works are still extant. These include Barnabas,[1] the companion of Paul (Acts 4:36, etc.); Hermas (Rom. 16:14); Clement, bishop of Rome (Phil. 4:3); Ignatius, bishop of Antioch; Polycarp, a disciple of John, and bishop of Smyrna; Papias, likewise a disciple of John, and bishop of Hierapolis; and the unknown "disciple of the apostles" who wrote the *Epistle to Diognetus* in answer to objections raised by him against Christianity. The aim of these writers, like that of the apostles themselves, is still a prevailingly practical and hortatory one. But Christian literature was gradually forced into a more scientific groove by the conflict which the church had presently to wage with paganism. To this cause we owe the numerous *Apologies* penned during and subsequent to the second century. The controversies with Gnostics and Judaizers in the third century gave a still more decidedly scientific cast to Christian theology.

The aim of the Apologists was to defend the Christian religion as a theistic and moral conception of the world based upon revelation. Viewing the Old Testament as the source of dogma, and holding the doctrine of human freedom and responsibility, they were strenuously opposed to Gnosticism. The radical difference between the Apologetic and Gnostic philosophers appeared in their respective treatment of Holy Scripture and of Christian tradition. The former were content to know that they had here a revelation which could satisfy men's minds and make them lead a good life; whereas the

[1] The writings ascribed to Barnabas and Hermas are probably spurious, and the letters of Ignatius partially so.

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latter critically examined the Old Testament to see how far it coincided with gospel teaching. Regarding Christianity as the absolute religion, the Gnostics set themselves to incorporate with it whatever commended itself to them as good, and to rid it of association with whatever they judged to be inferior. The Apologists, on the other hand, were above all desirous to see the Christian tradition established as the ultimate authority in the sphere of religion and morals. But while the Apologists were opposed to Gnosticism, they nevertheless allied themselves to Greek philosophy. This enabled them to explain Christianity to the educated, and to formulate the truth of the gospel in such a way as to commend it to thoughtful men everywhere. They presented it as the rational religion, which has its source in the one God, who is a Spirit; as the religion of liberty and true morality; as a spiritual religion which dispenses with the display of outward ceremonial; and finally as a religion founded on the impregnable rock of revelation. They boldly declared Christianity to be the divinely attested embodiment of the highest truth, as that had already commended itself to men's minds, and in doing so dealt the death-blow to polytheism and all its works, without raising any question as to the historical traditions of the pagan world. By the help of Christianity, which used it as a weapon in its own interests, Greek philosophy was now to burst the fetters of its "polytheistic past," and, abandoning the proud pedestal on which it stood as the monopoly of the learned, was to enter on a new career of service to a wider circle of humanity.

During the second century Christianity underwent practically the same treatment as Judaism had done at the hands of the Jewish-Alexandrian philosophers, and especially of Philo. These Jewish Hellenists had interpreted the religion of Jehovah to the Greeks as the highest philosophy; and now the Apologists similarly made "the marvelous attempt to present Christianity to the world as the religion which is the true philosophy, and as the philosophy which is the true religion."[2] This process was rendered easier from the circumstance that the Stoic philosophy was itself gradually becoming a religion through its quest for a dogmatic position which should serve as a working principle both of religion and of morals. Chris-

[2] Harnack, *History of Dogma*, English translation, Vol. II, p. 173.

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tianity seemed to offer precisely the certainty for which philosophers longed, and to it they accordingly turned. While in the hands of the Gnostic minority Christianity was converted into a Hellenic religion for the cultured few, the church generally valued above all else that absolute morality by the identification of which with the Christian faith the Apologists sought to undermine polytheism. Even among the latter, however, Platonic influences were also at work, and although in the philosophy of the age the rationalistic and moral element predominated over the mystic and religious, Neoplatonism was already beginning to emphasize the thought of redemption and the necessity for a higher truth than the merely moral, in order to the removal of antagonisms insoluble by reason itself.

According to the *Chronicon* of Eusebius, the first quarter of the second century had just passed when Quadratus, a disciple "of the apostles," and Aristides, an Athenian philosopher, presented to the emperor Hadrian their respective *Apologies* for Christianity. Of the *Apology* of Quadratus there has been preserved only a single sentence, in which he refers to the survival down to his own day of persons whom Jesus had healed or raised from the dead. That of Aristides is known through a Syriac translation. Hitherto it had been customary to regard philosophy as subversive of gospel teaching (Col. 2:8), and it was a new departure when a professed philosopher came forward to defend Christianity as a philosophy. Its right to be so entitled he bases upon the rational and universally intelligible character of its contents. At the same time he maintains that, in so far as the truth of its doctrines is guaranteed by its supernatural origin, it stands in sharp contrast to philosophy. It is therefore at once rational and ultra-rational. Were it only the former, no revelation would be necessary; were it only the latter, it would not be a philosophy. The relation of Christianity to Greek philosophy is thus from the very outset of radical importance in the apologetic theology of the period.

Aristides gives the first place to an exposition of monotheism. He then classifies men as polytheists, Jews, and Christians, and explains how they severally arose. After giving a résumé of what the gospels teach with reference to Jesus Christ, he goes on to criticise polytheism, "barbarian" theology, and Greek writers and myths.

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While Jewish monotheism and morality receive appreciative mention, the Jews are blamed for their elaborate ceremonial and their worship of angels. The *Apology* concludes with a eulogium upon the virtuous lives of Christians, and with a laudatory reference to their sacred writings.

Among the Apologists of the second century whose works have been preserved, the foremost place undoubtedly belongs to Justin Martyr, a native of Flavia Neapolis (the modern Nablûs) in Palestine, and apparently of Roman descent. The exact date of his birth is unknown. Devoting himself to the study of philosophy, he sought guidance in succession from the Stoics, the Peripatetics, and Pythagoreans, but with no satisfactory result. At length he became an ardent disciple of Plato. "The contemplation of ideas," he says, "furnished my mind with wings."[3] While he was thus in love with the Platonic philosophy, the fearlessness of death manifested by the Christians, and the study of the prophetic writings, recommended to him by a venerable stranger whom he met by the seashore, attracted him to Christianity. His Platonism, however, colored his thinking to the last. Even after his conversion he continued to wear the philosopher's cloak (*pallium*), presumably with the view of winning men of culture for the gospel. In various parts of the world he preached salvation through the Christ of God as the only safe and salutary philosophy. At Ephesus he held his dialogue with Trypho the Jew, and in Rome his zeal for Christianity provoked such hostility in philosophical circles that Cresceus the Cynic, whom he had openly worsted in argument, plotted his destruction. He seems to have suffered martyrdom in the year 166, during the reign of Marcus Aurelius, his last words being: "I am too little to say anything great of Christ."

Among the undoubtedly genuine works of Justin which have come down to us are his two *Apologies*, of which the *Second* is perhaps only a part of the *First*.[4] These writings, which are conceived in a thoroughly Christian spirit, are essentially apologetic rather than theological. They are characterized by fearless advocacy of the claims of Christians to just and rational treatment at the hands of

3 Dialogue with *Trypho*, chap. 2.

4 In this case we must regard the *Second Apology* mentioned by Eusebius as lost.

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their rulers, and throw valuable light upon the relations subsisting in Justin's day between the Christian and heathen worlds.

The *First Apology* dates from about 140 A. D., and is addressed to the emperor Antoninus Pius and his sons. The writer, although representing himself simply as a Christian, not as a philosopher, appeals to them as reasonable beings, reputed to be "pious and philosophical," and asks whether it is consistent with either piety or philosophy to butcher innocent men, as if they were traitors or felons, merely because they bore the name of Christian. He warns them that such conduct is strictly analogous to the blunder perpetrated by those who condemned Socrates, and demands that each Christian should be judged according to his own life, and punished only when judicial investigation has proved him to be worthy of punishment. After this preliminary expostulation, Justin proceeds to examine the different charges brought against Christians. He shows that they are not atheists, seeing they worship "the true God, the Father of righteousness," and that, so far from being rebels, they are the best friends of the empire, inasmuch as to look for a human kingdom would be to deny Christ. The teaching of Jesus on chastity, love to all men, giving to the poor, etc., is adduced to demonstrate the futility of calling Christians evil-doers. Their pure lives are triumphantly contrasted with heathen morality, as is Christ himself with the pagan deities. In the latter part of his work Justin sets himself to prove, on the one hand, that only Christian doctrines are true, and that Jesus is the incarnate Son of God and teacher of men; and, on the other, that through the instrumentality of the demons heathen poets and priests were enabled to arrive at a partial caricature of the facts of the incarnation. To the *Apology* are appended three letters from Roman emperors on behalf of the Christians, in order to show that there was a precedent for honorable action on the part of Antoninus Pius in the direction desired. At the same time Justin boldly asserts that the persecuting measures of the rulers, if adhered to, will bring upon them the judgment of God.

In the *Dialogue with Trypho the Jew*, which is possibly modeled upon the *Dialogues* of Plato, but is more probably a dialogue actually held, Justin's object is to prove that Jesus is the Messiah of the Old Testament, and to refute Jewish arguments against

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Christianity. Christ is the new lawgiver, in whom the old law has been fulfilled and abrogated; and by observing the new law we may make ourselves acceptable to God. There is no declaration of free forgiveness through Christ as Redeemer; on this point the famous Apologist is defective.

Although Justin had a scholarly acquaintance with biblical as well as classical literature, he was no systematic theologian. The day of dogmatic precision and accurate definition was not yet. What is reflected in his writings is the simple faith of those early days, which, without drawing any formal distinction between the two natures, believes Jesus to be very God and very man. In his *Apologies* there is a frank acceptance of the central truths of Christianity. There is but one God, unchangeable and eternal (I, 13), unbegotten and impassible (I, 25), having ineffable glory and form (I, 9), the Creator (I, 7), Lord and Father of all (I, 32), who cares for his creatures and of his goodness acts out of regard for men (I, 10, 28). Jesus Christ was the Son of God, became man, was crucified, died, rose again, and ascended into heaven (I, 21, 42). While not attempting to expound the significance of the incarnation, Justin introduces the Platonic idea of the Logos in such a way as to suggest an explanation (I, 5, 46). According to his conception, the Logos is a divine person, through whom God created and arranged all things (II, 6). The Logos, moreover, was the inspirer of heathen sage as well as of Hebrew prophet. "On account of the seed of reason implanted by nature in every race of men" (II, 8), Heraclitus, Socrates, etc., although not enjoying "the knowledge and contemplation of the whole word which is Christ," nevertheless lived in the *partial* enjoyment of the Word diffused among men. Philosophers, poets, and historians "each spoke well in proportion to the share he had of the spermatic word" (II, 13).[5] This idea of the higher life in man being the seed of reason or the germ of the Word is the most striking and original in Justin's writings. "Reason," which through Socrates had condemned superstition among the Greeks, took bodily shape in the Socrates of the barbarians, "the teacher Christ" (I, 4). While

[5] This notion, according to which the nobler spirits of the pagan world were virtually regarded as Christian before Christ, and all that was good in pre-Christian thought and life was linked on to Christianity, was afterward more fully developed by the Platonists of Alexandria.

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no speculative proof can be given of this statement, it is amply confirmed by the witness of prophecy. Christ is not, however, like Socrates, the mere instrument of "reason," but the power of the ineffable Father; and his disciples, unlike those of the philosophers, are raised above the fear of death (II, 10, 11). The reason which created and arranged the world became incarnate in order to draw all men to itself, and its doctrines may be apprehended and put to the proof by learned and unlearned alike. The relation of philosophy to Christianity is thus, according to Justin, neither one of identity nor one of contrast; it is that of an instalment to the whole. In this way he emphasizes the superiority of Christianity. While the moving impulse of every manifestation of the reasonable has been the divine reason, yet, apart from revelation, none can ever know the whole truth, or attain to certainty, or throw off the yoke of the demons. Before the teaching of the prophets, confirmed by Christ and accessible to all, mere human philosophy must vanish as the stars before the rising sun.

The next Christian Apologist was Tatian. Although an Assyrian by birth, he was well versed in Greek literature, and followed the profession of a traveling "sophist" or rhetorician. Dissatisfied with what he saw of the pagan philosophies and religions, and with the hollow insincerity, vain pretensions, and groveling aims of their adherents, he was yearning for some loftier ideal of life and conduct when, as it chanced, he fell in with the Old Testament. The perusal of the Scriptures, their monotheistic doctrine, and the daily life of Christians as witnessed by him in Rome, led him to reject the Greek in favor of the "barbarian" philosophy. His chief concern is rather to exhibit Christianity as truth opposed to error than to secure fairer treatment for Christians.

In his *Address to the Greeks*, written after his conversion about the middle of the second century, he uses all the resources of Greek rhetoric to brand Greek philosophy in general as a mass of soul-destroying doctrines, and to exalt Christianity as the essence of heavenly wisdom; while at the same time he shows his contempt for Greek tastes by deliberately transgressing the most ordinary canons of style. In no other polemical treatise of the second century is there such a frank repudiation of Hellenic culture and usages, which are alleged

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to have been mostly borrowed from the despised barbarians (I, 2). Tatian was especially attracted by two things in Christianity—its clear testimony to the one God as opposed to polytheism, and its precepts with regard to renunciation of the world. Yet, in spite of his critical attitude toward philosophy, and his advocacy of the religion of revelation as the one source of truth, he remained unconsciously a Platonic thinker. He dwells much on the doctrine of the Logos, and views Christianity as "the philosophy in which, by virtue of the doctrine of the Logos revelation through the prophets, the rational knowledge that leads to life is restored."[6] No radical distinction, apparently, is made between prophetic revelation and revelation through Christ. To Tatian the truth of Christianity is proved by its antiquity, as well as by the intelligibility of its contents. Greek philosophy he declares to be a plagiarized distortion of Moses and the prophets (XL), and no more to be esteemed than the absurd mythological fables which disgraced the name of religion. With Tatian agrees the unknown writer of the short *Address to the Gentiles*, who says that Christianity as the Logos-inspired wisdom "produces neither poets, nor philosophers, nor rhetoricians; but it makes mortals immortal, and men gods, and transports them from the earth into super-Olympian religions."

The *Address* of Tatian was probably written in Greece, but the author again found his way to Rome, where (apparently at this juncture) he formed an acquaintance with Justin, whose disciple he became, and whom he greatly revered. His own activity as a teacher was not, however, relaxed, and Rhodon, the controversial writer who afterward opposed Marcion, was his pupil. After Justin's death, perhaps for lack of his restraining influence, Tatian's oriental sympathies led to the severance of his connection with the Catholic Church. He adopted views of a gnostic type, and disseminated them both orally and by his writings.[7] This roused the suspicion and antagonism of orthodox Christians, and in the year 172 they ceased to have fellowship with him. His errors were indeed of a somewhat glaring order. He distinguished the demiurge, the creator

[6] Harnack, *History of Dogma*, Vol. II, p. 192.

[7] Except the *Address to the Greeks*, and the *Diatessaron*, a mixed gospel based upon a free construction of our four gospels, only a few fragments of what Jerome calls Tatian's "countless volumes" have been preserved.

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of the world and giver of the Mosaic law, from the Supreme God, to whom we owe the gospel; he maintained that, although everything existed in Him potentially, God was absolutely alone before the creation of the world; he held the doctrine of Aeons, and asserted the perdition of Adam. What lay at the root of all his heresies, however, was his desire to lay a theoretical foundation for his doctrine of the necessity of absolute renunciation of the world as a Christian duty. Under his system wine, animal food, and marriage were entirely forbidden. He connected himself with the ascetic sect of the "Encratites." As one reputed to combine the heresies of Marcion and Valentinus, he soon became a target for Christian writers generally. The place and date of his death are unknown.

Another Apologist of the second century was Athenagoras, a philosopher of Athens, who had become a convert to Christianity. According to Philip of Side, he lived under Hadrian and Antoninus, was head of the catechetical school at Alexandria, having preceded Pantænus in that office, and was the teacher of Clement. Philip's further description of Pantænus as the pupil of Clement shows that no reliance can be placed upon his statement as a whole, although his assertion that Athenagoras was led to embrace Christianity while reading the Scriptures in order to refute them is in itself quite credible. Almost nothing positive is known regarding this Apologist beyond what is stated in the title of his principal work, which describes it as the "embassy (πρεσβεία) of Athenagoras the Athenian, a philosopher and a Christian, concerning the Christians, to the emperors Marcus Aurelius, Antoninus, and Lucius Aurelius Commodus, conquerors of Armenia and Sarmatia, and, more than all, philosophers." This points to 176 or 177 A. D. as the date of this apology. The author defends the Christians against the charges of atheism, cannibalism, and licentiousness, and contrives at the same time to make a trenchant exposure of the absurdities connected with pagan polytheism and mythology. Athenagoras does not, like Justin, apply the term "philosophy" to Christianity. He contends, however, that Christian doctrines should meet with the same tolerance as the speculations of philosophy. Were Christians guilty of practical atheism like that of Diagoras, who "chopped up the wooden statue of Hercules to boil his turnips," and "openly declared that there was no God at all,"

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they might with reason, he admits, be pronounced "atheists." In fact, however, the charge of atheism leveled at Christians might with equal justice have been brought against the greatest philosophers of every school. Yet, as he produces examples to show, both poets and philosophers were free to say and write what they pleased concerning the Deity, whereas Christians were deprived of this liberty by law. He demands that such an anomaly should cease, and that they should be permitted to give expression to their beliefs without molestation from the state. Evidently he regards the intelligence and piety of the emperors as capable of gauging the truth of Christian doctrine, which he is ready to submit to the test of reason. He keeps in the background, however, the incarnation and the crucifixion, and indeed, with the exception of the resurrection of the body, everything in Christianity that tended to prove a stumbling-block. Like the Apologists generally, he makes no distinction between the revelation given through the prophets and that given in Christ, but holds that revelation is the sole vehicle by which the truth is conveyed. Philosophers are not competent fully to apprehend it, because their views of divine things are the result of their own conjectures, and not of the Spirit's guidance. Athenagoras does not, with Justin, postulate a "seed of the Logos implanted by nature;" he directly affirms that the truly "reasonable" is determined by revelation, not by mere human opinion (VII). His remarks upon the Trinity, although not elaborated, have their own speculative interest. The Son is "the Logos of the Father, in idea and in operation;" and the Spirit "an effluence of God flowing from him, and returning back again like a beam of the sun" (X).

In the little work on the resurrection—the only other extant product of what is believed to have been a very fruitful pen—Athenagoras challenges unbelievers to show that such a thing is "either impossible for God or contrary to his will" (II), proceeds to answer definite objections brought against the doctrine (IV–XI), and then argues for it primarily from the divine purpose in man's creation, and the nature of man as so created (XII–XVII), and secondarily from the providential "reward or punishment due to each man in accordance with righteous judgment (XVIII–XXIII), and from the chief end of human existence (XXIV, XXV).

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In point of ability Athenagoras is scarcely inferior to any of the early Apologists; in lucidity and elegance he excels them all. Yet his writings would appear to have soon sunk into oblivion; no mention is made of him by Eusebius, and very few references to him are to be found at all.

Toward the close of the second century another apology for Christianity was written by Theophilus, who was converted from heathenism by the study of Scripture, and became bishop of Antioch. It was addressed to his friend Antolycus, a learned and truth-loving pagan, and bears evidence of having been composed after 180 A. D. The scriptural and historical evidences for Christianity are discussed with greater fullness than in the apologies of Justin and others, although the work is framed much after the earlier models. Its value is somewhat impaired, however, by fanciful interpretations. Theophilus, who appears to have been the first patristic author to employ the word "Trinity," follows Tatian in drawing a sharp distinction between Christianity and philosophy. To him Christianity is not philosophy, but "the wisdom of God." Greek philosophers are at variance with Greek poets (II, 5), with one another (III, 7), and even with themselves (III, 3). Where they speak rightly regarding the divine providence and justice, they do so "against their will" (II, 37), and in imitation of Scripture (II, 12, 37). Only when free from the influence of the demons do they ever fall into line with prophetic teaching (II, 8). But God provided against their demon-inspired and worthless drivelings (II, 15) by revealing his truth through the prophets, who committed it to writing. The gospel is a combination of the prophetic testimony regarding the origin of the world, the knowledge of God, and the nature of virtue. He makes no mention of Christ, but speaks of the activity of the Logos (πνεῦμα) as operative from the creation of the world, in this respect affording a contrast to Aristides, who, while affirming the revelation of the Son of God in Jesus Christ, is silent as to the pre-Christian activity of the Logos.

As regards the relation of Christianity to philosophy, theologically the first great bone of contention in the ancient church, the Greek Apologists held (1) that the truth is unascertainable by the unaided efforts of philosophers; (2) that whatever fragmentary notions of

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truth there may be in philosophy are embraced and completed in Christianity, which is divine wisdom revealed of old by the prophets and summarized in Christ; (3) that such revelation of the rational and moral is necessitated by man's subjection to the demons; (4) that Christian truth approves itself by its intelligibility to all, and by its power to lift men up to a holy life. They claimed for Christianity everything true and good, as well as a priority in point of origin over all human systems; and in their writings, through the union of religion with intellectual culture, it "served itself heir to antiquity."

The word "dogma" in the technical sense was first applied to the Christian faith by the Apologists. They merely mapped out the field of "dogmatic," however, and, as Harnack says, "wrote the prolegomena for every future theological system in the church." Christianity as revealed philosophy, the truth of which is guaranteed by Christ, consists, according to the Apologists, of three doctrines: (1) There is one God, who is the Father and Lord of the world. (2) In his goodness God delivers man from the demons. (3) God will judge the world, and will punish the wicked with death and reward the good with immortality. The most noticeable feature in this short creed is its failure to apprehend the importance of the person of Christ as Redeemer. Justin, indeed, conceives him as now reigning in glory and as the future Judge, and identifies him with the Son of God, but even he does not seem to perceive in the incarnation of the Logos the real basis of the immortality bestowed upon mortals, being content to regard it as the necessary consequence of knowledge and virtue.

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AN IMPORTANT CHANGE IN ORGANIZATION

The readers of the *Biblical World* do not need to be introduced to the work of the American Institute of Sacred Literature. The *Biblical World*, under the name of the *Old Testament Student*, and the Institute of Sacred Literature, under the name of the Institute of Hebrew, both intended to further the same general work, were born simultaneously of the same impulse and under the same immediate leadership, twenty-five years ago. From time to time there have been changes in each of these agencies; these were, however, changes in form, not in policy, intended the better to adapt each or both to the needs of the hour, and always in the general direction of the promotion of a wider, more accurate, and more useful study of the Bible.

Thirteen years ago the publication of the *Biblical World* was assumed by The University of Chicago, the work of the Institute continuing, however, independently. The Council of Seventy, composed of biblical teachers in the leading colleges and seminaries throughout the country, acting as a governing board, has carried on the work since 1896. The supervision of the Institute has been from the beginning in the hands of its founder.

The Institute has known many years of financial struggle, carrying on its work without endowment, and frequently at heavy expense to its friends, since the "good of the cause" was the only excuse for much of its expenditure. Such plans as that of a "Universal Sunday School Examination" and the "Bible Study Sunday" involved the employment of thousands of dollars with very little return in money. But it is through just such movements as these that a more general interest in Bible study and an increasing demand for the best literature on biblical subjects have been created.

The inductive method was first applied to the popular study of the Bible by the Institute, and large sums of money were expended in the promotion of this method. It was in the governing Council of the Institute also that the movement began for the organization of the Religious Education Association, a body which promises to eclipse its parent in influence and power.

The Institute is now about to enter upon a new era, one which it is hoped will greatly widen its field of practical usefulness. With the unanimous consent and approval of the Council of Seventy, and after liberal contributions from friends for payment of its debts, the Institute has been

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incorporated in The University of Chicago by a vote of its Trustees, and with a clean financial slate now looks forward to a growing work in the same lines along which it has achieved its present prestige. A small endowment fund has been created—too small to make any considerable contribution to the work of the immediate future, yet providing a beginning to which additions can be made, and to which early contributions are greatly to be desired.

The Institute will be known as the Institute of Sacred Literature of The University of Chicago,[1] and will be an organic part of the University. The Council of Seventy, representing as it does all denominations and many educational institutions, will continue as an advisory board.

The work for the coming year will include as heretofore correspondence courses in Hebrew, New Testament Greek, and the English Bible, sixteen in number; two Sunday-School Teacher-Training Courses in Biblical Introduction, one for teachers of children, and one for teachers of adults; a Course in Religious Pedagogy, and a course in Kindergarten Work in the Sunday School. In order to meet the need of those teachers who wish to take these Teacher-Training courses, but find themselves financially unable, the University will establish $5 scholarships to be contributed by churches or individuals, the appointments to these scholarships being made by the giver or the University, according to the wish of the donor.

The six outline study courses for the individual, and for class work will be continued, the subjects being: The Life of Christ, The Founding of the Christian Church, The Foreshadowings of the Christ, The Work of the Old Testament Sages, The Social and Ethical Teachings of Jesus, and The Work of the Old Testament Priests.

With the help of the facilities of the publishing and book-selling departments of The University of Chicago Press, a new impetus will be given to the professional reading courses. A full syllabus of each of the sixteen courses will be prepared, special courses being emphasized each year in order that books and magazines may be provided at lower rates.

A new departure will be made in a general Religious Education reading course for laymen, Sunday-school teachers, parents, and others interested in the religious education of young or old, in the home, the church, and the Sunday school.[2] In the popularization of this course the Religious Education Association will co-operate. The general purpose of the course

[1] All correspondence should be addressed to THE INSTITUTE OF SACRED LITERATURE, THE UNIVERSITY OF CHICAGO, Chicago, Ill.

[2] Detailed announcement of this course will be published in the September *Biblical World*.

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will be to acquaint the public with the new non-technical works of special value to those who are interested in the subject of religious education, and to suggest at the same time a special line of reading in the Bible itself. Because of the enlargement of the reading-course element in the work of the Institute, the library facilities will be increased, and a system of loaning books, with the privilege of purchase, through the University Library, will be established.

The question will be raised in the minds of many: what is to be the policy and point of view of the Institute in its new relation as a part of the University of Chicago? We quote from a statement of the platform of the Council of Seventy: "The Council is organized in the belief that the Bible is a unique revelation from God, and strives in a constructive spirit to investigate its teachings and extend its influence among the people. The position occupied by the Council is altogether evangelical." This will remain in the future, as it has been in the past, the platform of the Institute. With the Council of Seventy have been associated one hundred and fifty leading laymen and clergymen, whose names appear upon many lists of evangelical workers in other fields. The Institute seeks, not to circulate "views," but to teach people to read and study the Bible for themselves, through the best mediums and by the best methods. In the years that are past, tens of thousands of people of all shades of belief, from all religious denominations, and from all sections of the world, have borne witness to the helpful character of the Institute courses. These courses remain under the same supervision, with the addition of others equally valuable. The working facilities of the Institute are greatly increased, and the permanency of the work is insured by being made a part of the Extension work of a firmly established university. Ministers and laymen, whatever their views, will find it to their advantage to acquaint themselves fully with the opportunities offered by this institution.

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Current Opinion

Apologetics Ancient and Modern

The article on "The Greek Apologists of the Second Century," by Rev. W. Fairweather, published in our present issue, lies somewhat out of the ordinary scope of the *Biblical World*, but not, we are sure, outside the interests of our readers. The problem of the basis of authority in religion, the value of biblical revelation as compared with the results of philosophic thought, the relation of Christianity to current philosophy and other religions, with which these second-century thinkers were grappling, are all vital problems today. We cannot accept unchallenged the second-century answers to these problems, yet it cannot but be interesting and profitable to consider what those answers were.

Recent Books on the Apostle Paul

The July number of the *American Journal of Theology* contains reviews of no less than five recent books upon the apostle Paul. Of these, one is by an American scholar, Professor B. W. Bacon; one by a French scholar, Maurice Goguel; and three are by Germans, Clemen, Weinel, and Wrede. The appearance of these books almost simultaneously, following a period of some years within which the life of the apostle has been treated almost exclusively in books on the apostolic age or on biblical theology, rather than in works dealing distinctively with the life and teaching of the apostle, is hardly an accident; it must be regarded as symptomatic of a revived interest in the apostle and a fresh recognition of his pre-eminent importance as the second founder of Christianity. The problems which these books discuss are of fundamental importance for our understanding of the rise of Christianity. What are the genuine epistles of Paul? What is the value of Acts as a source for the life of Paul? What are the psychological antecedents of Paul's theology? What was the relative influence upon him of Jewish and of Hellenistic thought? To what extent is his gospel in essential harmony with that of Jesus? To what extent does he, while ardently loyal to Jesus, in fact undermine and reverse the teachings of Jesus? The authors of these recent books do not treat these questions with equal emphasis, nor are they in entire agreement in the answers which they return to them. They are agreed, however, in recognizing that we

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possess in the New Testament a body of genuinely Pauline letters from which the teachings, and in part the experiences, of the apostle may be learned, and that in the apostle himself we have to deal with a personality of commanding influence upon the development of early Christianity. Over the question of the influences which tended to make Paul's theology what it was, especially to what extent and in what way the apostle was affected by Hellenistic thought, and over the problem of the agreement or disagreement between Paul and Jesus, in which is involved the determination of some of the most fundamental questions respecting the teaching both of Paul and of Jesus, it is evident that we have still to expect much debate before any general unanimity of opinion shall be reached among scholars.

Is the Bible Inerrant?

The recent volume of Professor Marcus Dods, of Edinburgh, *The Bible: Its Origin and Nature*, consisting of the lectures delivered at Lake Forest University on the Bross Foundation, is in some respects a notable work, and certainly deserving of attention. But it is perhaps even more notable that the volume has excited so little adverse criticism in this country. The book, which is admirably moderate in tone and style, maintains three positions: first, that historical criticism, which "simply collects and applies all the criteria which experience has approved for the determination of the documents, of their character and credibility, and for discriminating between what is to be accepted as historical and what must be regarded as fabricated and embellished," is a method of study which is not only perfectly legitimate in itself, but quite inevitable; second, that historical criticism has declared with "virtually unanimous" assent that literal inerrancy cannot be claimed for the books either of the Old Testament or of the New; third, that Christian faith, inasmuch as it does not rest in the last resort upon an infallible Bible, but upon an infallible Christ, may be to a considerable extent indifferent to the question of the inerrancy of the Bible; for criticism, after it has had its full rights and has worked its will on the New Testament, cannot take Christ from us. Now it is but a few years since the General Assembly of the church in the United States to the Scotch counterpart of which Dr. Dods belongs declared that "our church holds that the inspired word as it came from God is without error." Has the antipathy to such views as these diminished in recent years, or is the personal respect which all American Christians feel for Dr. Dods responsible for this comparative absence of adverse criticism?

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The Holy Spirit in the Bible and in Modern Thought

There are few subjects upon which there is a more constant demand among ministers and religious teachers for the suggestion of the best literature than the subject of the Holy Spirit. While, on the one side, there are those who hold a clearly defined doctrine of the Spirit, with which they are perfectly satisfied, and to whom the essential mark of a devout man is his emphasis upon the work and personality of the Spirit thus defined, there are, upon the other side, not a few who are sorely perplexed to frame for themselves and for others a conception of the Spirit of God which shall be at the same time biblical, psychologically tenable, and religiously helpful to men of the present day. Readers of the latter class, at any rate, if not of the former, will be interested in the reviews contained in the July number of the *American Journal of Theology* of four recent treatises on the subject of the Holy Spirit. Two of these, the essay by W. R. Schoemaker in Vol. XXII of the *Journal of Biblical Literature*, and the volume of Professor Wood, entitled *The Spirit of God in Biblical Literature*, illustrate the modern method of historical investigation, tracing the development of the conception of the Spirit from its earliest expressions in the Old Testament through to its latest New Testament form. The other two, that of Professor E. H. Johnson, entitled *The Holy Spirit, Then and Now*, and that of Karl Lechler, *Die biblische Lehre vom heiligen Geiste*, while not wholly lacking in historical elements, deal with the matter from the dogmatic and practical rather than from the historical point of view. Certainly, what the church today desires to know is not simply the historical fact that this or that conception of the Spirit was held in ancient times, but what conception can be rationally and helpfully held today. Yet we are persuaded that the point of approach to the latter question must be along the path of the former. In such works as those of Mr. Schoemaker and Mr. Wood there is given to us the foundation at least of a thoroughly historical study of the matter. Who will now go on to complete this work by a study of the conceptions of the Spirit held in different ages of the Christian church, and especially by giving us, in the light of the whole historical investigation, a constructive statement in terms of today's thinking and effective for the promotion of the religious life of the twentieth century?

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Work and Workers

Rev. J. Cullen Ayer, Ph.D., professor of canon law in the Episcopal Theological School at Cambridge, Mass., has been elected to the chair of ecclesiastical history in the Philadelphia Divinity School.

Rev. H. A. A. Kennedy, of Callander, Scotland, a graduate of Edinburgh University and New College, has been elected to succeed Principal Caven as professor of New Testament literature in Knox College, Toronto.

During the past year more than a million copies of the Scriptures were sold in China by the British and Foreign Bible Society. This record far exceeds all previous reports of the society's circulation in the Chinese Empire.

Rev. Edward A. Wicher, B.D., minister of St. Stephen's Presbyterian Church, St. John, N. B., and formerly tutor in Greek in Knox College, Toronto, has been elected professor of Old Testament exegesis in the San Francisco Theological Seminary of the Presbyterian Church.

Rev. J. Agar Beet, D.D., professor of theology in Richmond College, England, has retired from his chair. He has been led to take this step by the fact that his views as expressed in his book, "The Last Things," were widely disapproved by the members of the Wesleyan Communion, which Richmond College represents.

The Mikado has recently given $5,000 toward the work of the Young Men's Christian Association among the Japanese soldiers in Manchuria. The *Jiji Shimpo*, probably the most influential journal in Japan, in commenting upon the gift, declares that, although the Christian religion is of recent introduction, it has effected great improvement in the moral condition of the nation.

Rev. Louis B. Crane, who for three years has been professor of New Testament interpretation at the Chicago Theological Seminary, resigned his chair at the close of the school year last May. The New Testament courses at the Seminary during the first part of the coming year will be given by Professor Clyde W. Votaw, of the University of Chicago.

In the South Congregational Church, Springfield, Mass., there is held, under the leadership of the pastor, Rev. P. S. Moxom, D. D., a biblical

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seminar, participated in by a considerable number of the adult members of the church and congregation. A subject being selected for each year's work, papers are prepared, by members of the class, both lay and clerical. This is one of the ways, and one of the best ways, in which pastors may promote the study of the Bible upon the part of the more intelligent members of their congregation, and may guide them to more intelligent opinions concerning the Bible, and more fruitful use of it. We have reason to know that some at least of the papers prepared in this seminar have been of an unusual order of merit.

ON May 26 the General Assembly of the Church of Scotland, the established church, asked Parliament to permit an alteration in the formula of the subscription to the Confession of Faith required of ministers. According to the Act of 1693, the minister has been obliged to declare that this printed confession is "the confession of his faith," and that he owns the doctrine herein contained to be the true doctrine which he will constantly adhere to, and that he should make a declaration of his faith in "the sum and substance" of the doctrine of the reformed churches contained in the Confession of Faith. If Parliament authorizes the desired change, ministers will hereafter make a declaration of faith "according to such formula as may from time to time be prescribed by the General Assembly." This will accord Scottish Presbyterians liberty for the development of doctrine and evolution of faith.

THE American Committee for Lectures on the History of Religions, of which Professor Toy, of Harvard, is chairman, Professor Jastrow, of the University of Pennsylvania, secretary, and Dr. Peters, of New York, treasurer, announces a change of plan by which for the next five years the lecturers will be Americans. Heretofore, with one exception, the professors lecturing at the different universities were foreigners. In the year 1905–6 Professor Knox, of Union Theological Seminary, is to lecture on "The Religions of Japan;" in 1906–7 Professor Bloomfield, of Johns Hopkins University, on some phase of religious movement in India; in 1907–8 Professor Moore, of Harvard, on "The Principles of the Comparative Study of Religions;" in 1908–9 Professor Jastrow, of the University of Pennsylvania, on "Religions of Babylonia;" in 1909–10 Professor Jackson, of Columbia University, on "The Religion of Persia." This American committee has already given great stimulus to the study of comparative religion in seminaries and universities.

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Book Reviews.

The Forgiveness of Sins, and Other Sermons. By GEORGE ADAM SMITH, D.D., LL.D., United Free Church of Scotland Glasgow College. New York: A. C. Armstrong & Son, 1905. Pp. xii + 266.

Sermons Addressed to Individuals. By REGINALD J. CAMPBELL, Minister of the City Temple, London. New York: A. C. Armstrong & Son, 1905. Pp. xiii + 328.

The Reproach of Christ, and Other Sermons. By W. J. DAWSON, Minister of Highbury Quadrant Congregational Church. With an Introduction by NEWELL DWIGHT HILLIS. Chicago: Flem-H. Revell Co. Pp. 281.

Christ and Progress: A Discussion of Problems of Our Time. By DAVID JAMES BURRELL, D.D., LL.D., Pastor of the Collegiate Church at Fifth Avenue and Twenty-ninth Street. Chicago: Fleming H. Revell Co. Pp. 267.

The Master's Questions to His Disciples. By REV. G. H. KNIGHT. New York: A. C. Armstrong & Son, 1904. Pp. xv + 367.

Where Does the Sky Begin? By WASHINGTON GLADDEN. Boston and New York: Houghton, Mifflin & Co., 1904. Pp. 335. $1.25, net.

Sun-Rise: Addresses from a City Pulpit. By REV. G. H. MORRISON, M.A., Glasgow. New York: A. C. Armstrong & Son; London: Hodder & Stoughton, 1903. Pp. xi + 310.

The Crimson Book. By DINSDALE T. YOUNG. New York: A. C. Armstrong & Son; London: Hodder & Stoughton, 1903. Pp. xi + 304.

The Verilies of Jesus. By DAVID JAMES BURRELL, D.D., LL.D., New York: American Tract Society. Pp. vi + 187.

The Enlargement of Life. By FREDERICK LYNCH. New York and London: G. P. Putnam's Sons, 1903. Pp. vi + 188.

Shoes and Rations for a Long March; or, Needs and Supplies in Every-Day Life. Being Sermon-Growths from an Army Chaplain's Talks in Camp and Fold and Prison and at Home. By H. CLAY TRUMBULL. New York: Charles Scribner's Sons, 1903.

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The twentieth-century preacher, if these volumes represent him fairly, discusses practical questions in everyday language. His themes are ethical rather than theological; or, if doctrine is chosen, his chief aim is to show its ethical value. Dr. Shedd's advice to the minister, "to limit himself to the enforcement of the doctrines of sin and grace," goes in general unheeded. The elevation and amplitude of style formerly thought proper to the sermon appear to have gone out along with the "holy tone" once so extensively cultivated for pulpit use. No illustration is rejected as too homely and familiar, provided it is pertinent. Technical theological terms occur as seldom in some of these volumes as in a textbook on chemistry. There is no squeamish avoidance of the first person singular pronoun. Upon this ground the unlearned man may venture boldly. From text to application his path will be smooth, if not always direct. It may be questioned, indeed, whether some modern preachers, in a laudable desire to avoid the hackneyed vocabulary of the pulpit, have not gone quite too far in indulgence in colloquialisms. Upon the pages of Mr. Lynch's volume, for example, such excrescences as "right here," "just for a moment;" such infelicitous phrases as, "Now we must remember right at the beginning," and, "So then, to get down to the practical phase of this momentous principle," recur far too frequently. These slovenly redundancies of extemporaneous speech are without excuse in the printed page.

But modern preaching, judged by this collection of sermons, is not altogether free from the polemic spirit. Dr. Burrell, indeed, is a professed controversialist, bent upon the overthrow of the contemptible latter-day infidel, who, under a profession of reverence for the Bible, attacks its supreme authority and its complete infallibility. With this foe to the faith Dr. Burrell argues that, "if the Scriptures are not veracious in respect to science and history, what ground have we for committing ourselves to their spiritual guidance? *Falsus in uno, falsus in omnibus.* The Bible is not trustworthy any way, unless it is trustworthy every way" ("Christ and Progress," p. 169). The claim that the new theology is based upon "mere negations" is supported by a so-called "manifesto of liberalism" in the form of a parody upon the Apostles' Creed, thus: "I do not believe in God the Father Almighty, the maker of heaven and earth; but in an impersonal, all-pervading Force." This is ingenious, and to some minds perhaps amusing; but it is neither ingenuous nor convincing.

Rev. Dinsdale T. Young may be classed with with Dr. Burrell as an uncompromising conservative. *The Crimson Book*, in its vivid red covers, is so named because "crimson is the evangelical color." What Mr. Young

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conceives the evangelical doctrine of the Scriptures to be, may be inferred from such a passage as this: "*Our* Bible is sprinkled with the divine Redeemer's blood. Let sneerers dub the book as gory; we glory in its ruby redness. To us, the blood-besprinkledness of the Bible is the guarantv of its everlasting veracity." But does Mr. Young deal quite fairly and candidly with the book he reveres when he goes to the *Song of Solomon* for a text from which to preach upon "The Incomparableness of Christ?"

Mr. Knight, like Mr. Young and Dr. Burrell, is a conservative theologian, but he sounds no trumpet of alarm. *The Master's Questions to His Disciples* is a book for the quiet hour, which takes, and needs to take, little account of critical and exegetical questions. It is practical, meditative, devotional, free from the commonplace sentimentalities of many books of this class, bringing warning, consolation, uplift, for the common everyday trials and temptations of the Christian believer.

Two volumes more must be classed together, *Sermons Addressed to Individuals* and *Shoes and Rations for a Long March.* "Every one of these sermons," says the minister of the City Temple,"came into existence because someone asked for it or some life-story suggested it." To each sermon is prefixed a brief statement of the particular incident or conversation which called it forth. Dr. Trumbull, in like manner, entitles his preface, "How These Sermons Came to be Preached," and adds to each sermon its special explanation. But these occasional sermons are not sermons for an occasion merely. Their appeal is a very wide one. Preachers in particular will do well to read them, that they may be reminded anew how much a sermon gains in freshness and vigor when it has a definite aim.

Mr. Dawson is a novelist as well as a preacher, and not only a preacher, but an evangelist. His volume of sermons, *The Reproach of Christ*, certainly does not betray the novelist by startling rhetorical devices and highly emotional illustrations; nor is it the evangelist, as the word is commonly employed, with his limited range of thought and his hortatory outbursts, who speaks in these pages. A literary conscience controls a style delightful in its unaffected purity and simplicity, never ornamented but never bare, unlabored but affluent. And the fervor of the true preacher glows in occasional passages of restrained power, and in the brief appeals to conscience and to conduct with which every sermon closes.

There is always matter for thought in Washington Gladden's utterances. In the sermons of this volume, "*Where Does the Sky Begin?*" he treats large and serious themes in a large and serious way, with a simple, direct, and grave diction, and with illustrations drawn from a wide reading in litera-

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ture, philosophy, and science. The congregation to which these discourses were addressed does not need, it is plain, to be coaxed with rhetorical sweetmeats to give its attention before anything worth its attention is offered, but entertains, when the sermon begins, a sober and well-founded expectation of instruction and edification.

The reputation of Professor George Adam Smith as a preacher would have been established by his contributions to the *Expositor's Bible*, if he had never published a sermon. Since his expositions are sermons of so effective a sort, one is prepared to find that his sermons are expositions. His new volume of sermons offers an example of the art of expository preaching, the more persuasive in that it is not professedly expository. The sermon with which the book opens, "The Forgiveness of Sins," is something more than a statement and enforcement of the accepted evangelical doctrine of the divine forgiveness; it is an exposition—brief, but clear and convincing—of the growth, enlargement and gradual purification of this conception in the Scriptures. "The account which the Old Testament contains of how men looked for and sought the divine pardon is very various. Yet it is one which steadily grows with Israel's increasing experience of God's manifestation of himself and of his providence in nature and history, throwing off by degrees every element of servile error and fear, until at last it becomes a noble and disinterested peace in which a man learns to accept the spiritual elements of forgiveness for their own sake" (pp. 9, 10). Again, the sermon on "Our Lord's Example in Prayer" is an exposition of the thought of Jesus concerning prayer as revealed both in his life and his precepts, constituting the basis of a heart-searching appeal to that renewed consecration to the service of God which is made only in the "effort and struggle" of prayer. There are other sermons in this volume, it is true, that no professor of homiletics would consent to class as "expository," but not one that is not thoroughly biblical, finding not merely its illustrations, but the theme itself, in the Bible, and treating such ancient and familiar themes as "Esau," "Gideon," "The Good Samaritan," with extraordinary moral insight and power. How much worthier and more edifying this practical recognition of the unique religious value of the Bible than the most eloquent defense of it against real or fancied foes!

Preachers who feel that pulpit discourse, whatever its occasion or theme, inevitably loses in effectiveness if it departs from a free and easy colloquial style—and they appear to be the majority—will be instructed, and perhaps put to shame, by a study of strong, simple, evangelical sermons such as these, whose style is fastidiously pure, almost to austerity.

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It is hardly to be expected perhaps that the acknowledged chief of biblical expositors should find many preachers ambitious to dispute his primacy; but, in view of the effectiveness of this homiletic method, it is surprising that so few should seriously attempt to employ it. All the preachers whom we have been cursorily reviewing draw, it is true, more or less freely upon the Bible for doctrine and illustration. Mr. Lynch often makes felicitous application of a particular biblical incident or narrative. Dr. Burrell, in the *Verities of Jesus*, undertakes the exposition, in the interests of doctrinal teaching, of a particular group of the sayings of our Lord. Dr. Trumbull, Dr. Gladden, Mr. Morrison, and Mr. Campbell show sobriety, learning, insight, in their reverent and intelligent use of the Scriptures. The hearer or the reader is instructed by these preachers; but they do not habitually bring him directly into contact with the Bible itself.

It is commonly said that congregations, in America at least, "won't stand" very much expository preaching. But, in fact, it is seldom that the opportunity to refuse it is offered them. Let the preacher who wishes to reassure the Christian church, in the hour of its alarm lest criticism take away its Bible, decline, at least for a good while to come, to preach at all upon the doctrine of inspiration, or to defend the Word of God against criticism, and set himself to what should surely be the more congenial task of explaining and enforcing the religious content of Scripture. He will receive his reward. One who understands the Bible no longer needs to be convinced that in it and through it God is speaking to him.

A. K. P.

What is the Bible? By J. A. RUTH. Chicago: Open Court Publishing Co. Pp. 172. $0.75.

The Bible in Modern Light. By J. W. CONLEY, D.D. Philadelphia: American Baptist Publication Society. Pp. 238.

The first of these two books has the value of showing the effect in regard to the questions of inspiration and revelation which some of the queries propounded by modern criticism produce upon a certain class of sincere minds. The "black beast" for Mr. Ruth is orthodoxy; if we were once clear of that, the path to the kingdom of God were easy. The basic fault with the book is the common error that God can be only where man is not—a view which fails to appreciate that the highest revelation of God must be through the willing and doing of men, else is he God only for the impersonal universe. The book has virility and incisiveness. Its objec-

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tions are old, and its treatment of them reveals a lack of familiarity with modern theological thought.

Dr. Conley's book is a series of lectures given before the Bible Department of the Omaha Woman's Club. It is in many respects the opposite of Mr. Ruth's work, being an *apologia* for the commonly received views, not without an evident knowledge of critical opinions, which does not prevent their being disregarded. Six of the fourteen lectures are introductory to a study of the Bible; the others are occupied with expounding the relation of the Bible to various forms of human activity. The extensive field covered by the book precludes any detailed exposition in places where more of detail would be an improvement, and the brevity of treatment blurs the distinctions between ideas which may be closely related, but which are not identical, as is the case with the concepts denoted by the words "religion," "Christianity," and "the Bible." In a class where a competent leader could fill gaps and expand outlines, the book might serve as a suggestive textbook.

The stronger chapters of the book are the earlier ones. After one is told that the dominant biblical themes are "God, duty, judgment, mercy, brotherhood, death, future life, sin, salvation," it is disappointing to find that these dominant themes are set aside and the attention called to such matters as the ethics of the Bible, the Bible and woman, the educative value of Bible study, and so on. These are interesting and important topics, worthy of the suggestive treatment accorded them, but they are not the central ones. Probably serious differences of opinion in the mixed audience to which the lectures were delivered prevented any profitable treatment of the more vital themes. The topics treated would give opportunity for the introduction of these themes in the questions and discussions of a class.

HENRY M. BOWDEN.

SOUTH EGREMONT, MASS.

The Apostles of Our Lord. By J. G. GREENHOUGH. New York: A. C. Armstrong & Son. Pp. xii+278.

The author gives such brief pictures of the Twelve as may be drawn in the light of the New Testament narrative; indicates the ways in which Jesus trained them, making competent and powerful spiritual teachers out of what is considered very unattractive and stubborn material; describes the later lives and work of the apostles after the ascension of our Lord, considering also the questions of apostolic succession, the position of Peter, the apostleship of Paul, and Barnabas the missionary. All discussion of

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merely critical matters is carefully avoided, and the effort throughout is to make plain the religious significance of the lives of these men and their relation to the Master. The frame of mind of the author and the tone of the book can be most clearly indicated by a brief quotation (p. 222): "Up to this time we have been building our little structure on the impregnable rock of Holy Scripture, and studiously avoiding the untrustworthy sands of ecclesiastical tradition. On that firm ground let it be our purpose to tread now, and to leave untrodden the immense debatable region which attracts bolder minds and rarely repays them for their ventures."

Nothing strikingly new is presented, but the book puts into popular shape and presentable form a good deal that has hitherto been accessible only by more or less wading. It pretends to no independent critical value, but as a popular manual is interesting and instructive. One wishes at times that the author had a little more vividness of imagination; yet in that case he might have been run away with.

HENRY M. BOWDEN.

SOUTH EGREMONT, MASS.

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New Literature

OLD TESTAMENT

BOOKS

The Jewish Encyclopædia. Vol. X, Philipson–Samoscz. New York: Funk & Wagnalls, 1905.

The more important among the articles in this volume which are of especial interest to Bible students are: "Philistines," by Ira M. Price; "Philo," by J. Z. Lauterbach; "Phylacteries," by L. Blau; "Poetry," by Ed. König; "Prophets and Prophecy," by J. F. McCurdy; "Book of Proverbs," by C. H. Toy; "Revelation," by Kaufmann Kohler; "Psalms," "Right and Righteousness", and "Sacrifice," by E. G. Hirsch; and "Samaritans," by A. Cowley.

HERMANN, JOHANNES. Die Idee der Sühne im Alten Testament: Eine Untersuchung über Gebrauch und Bedeutung des Wortes *Kipper*. Leipzig: Hinrichs, 1905. Pp. 112. M. 3.50.

An investigation into the origin and significance of the Old Testament idea of Atonement.

BERTHEAU. Die alttestamentliche Auferstehungshoffnung. Hannover: Feesche, 1905. Pp. 31. M.—.40.

ARTICLES

MENSEL. War die vorjahvistische Religion Israel's Ahnenkultus? *Zeitschrift für kirchliche Theologie*, Vol. XIV (1905), pp. 484–94, 523–45.

A résumé of the history of the discussion growing out of the proposition to find the origin of Israel's religion in the primitive practice of ancestor-worship.

KELSO, J. A. The Code of Hammurabi and the Book of the Covenant. *Princeton Theological Review*, July, 1905, pp. 399–412.

An effort to assign the compilation of Exod. 20:22–23:33 to the age of Moses, who "brought together and modified, where necessary, laws that had prevailed among the Hebrews from time immemorial." The covenant code, it is claimed, reflects a pastoral or semi-pastoral stage of civilization.

DAVIS, JOHN D. The Nineteenth Psalm in the Criticism of the Nineteenth Century. *Ibid.*, July, 1905, pp. 353–75.

A critique of the arguments urged against the pre-exilic authorship of Ps. 19, resulting in the conviction that no sufficient ground exists for denying the probability of an early date.

NESTLE, EBERHARD. The Septuagint Rendering of Gen. 4:1. *American Journal of Theology*, July, 1905, p. 519.

NEW TESTAMENT

ARTICLES

OESTERLEY, W. O. E. The Study of the Synoptic Gospels Exemplified by Matthew 5:21, 22. *Expositor*, July, 1905, pp. 17–32.

LITHGOW, R. M. A Simple Scheme of the Parables. *Expository Times*, July, 1905, pp. 470–72.

ROLLINS, G. S. The Hand of Apollos in the Fourth Gospel. *Bibliotheca Sacra*, July, 1905, pp. 484–99.

The good Greek and the Alexandrian quality of the fourth gospel are here explained on the theory that Apollos was John's amanuensis, and even joint author with him.

BOUSSET, W. Der Verfasser des Johannesevangeliums. *Theologische Rundschau*, June, 1905, pp. 225–44.

Ancient evidence of weight points to the early martyrdom of the apostle John with James in Jerusalem; and Papias tells of a presbyter John not identical with the apostle but highly esteemed in the time of Papias, and presumably in his country, Asia.

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EAGAR, A. R. The Greater Sin: A Note on St. John 19:11. *Expositor*, July, 1905, pp. 33–40.

Jesus' words, "He that delivered me unto thee," refer to Caiaphas, to whose machinations the arrest and execution of Jesus were due.

HOWLAND, S. W. The Reason and Nature of Christ's Sufferings. *Bibliotheca Sacra*, July, 1905, pp. 514–37.

JACKSON, GEORGE. The Ethical Teachings of St. Paul. (7) The Ethics of Speech. *Expositor*, July, 1905, pp. 61–73.

WHITEFOORD, B. The New Testament Teaching on Lawlessness. *Ibid.*, pp. 53–60.

DAVIS, G. H. St. Paul's Use of the Jus Gentium. *Expository Times*, July, 1905, pp. 477, 478.

CHAPMAN, JOHN. The Original Contents of Codex Bezae. *Expositor*, July, 1905, pp. 46–53.

This most important of "Western" manuscripts originally contained Matthew, John, Luke, Mark, the Apocalpyse, 1, 2, and 3 John, and Acts.

RELATED SUBJECTS

BOOKS

HARNACK, ADOLF. Militia Christi: Die christliche Religion und der Soldatenstand in den ersten drei Jahrhunderten. Tübingen: Mohr, 1905. Pp. vii + 129. M. 2.

KNOPF, RUDOLF. Das nachapostolische Zeitalter: Geschichte der christlichen Gemeinden vom Beginn der Flavierdynastie bis zum Ende Hadrians. Tübingen: Mohr, 1905. Pp. xii + 468. M. 9.

ABBOTT, LYMAN. The Christian Ministry. Boston: Houghton, Mifflin & Co., 1905. Pp. xix + 317. $1.50.

WHYTE, ALEXANDER. The Walk, Conversation, and Character of Jesus Christ Our Lord. Sabbath Evening Addresses. New York: Revell, 1905. Pp. 340. $1.50.

ARTICLES

BUCKHAM, J. W. The Christocentric Theology. *Bibliotheca Sacra*, July, 1905, pp. 440–54.

LEWIS, F. W. The Suffering of God. *Expositor*, July, 1905, pp. 40–46.

ZAHN, THEODOR. Neue Funde aus der alten Kirche. 6, Ein Bruchstück der Hypotyposen des Clemens Alexandrinus. 7, Ein alter kommentar zu Matthäus. *Neue kirchliche Zeitschrift*, Vol. XVI, No. 6, pp. 415–27.

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BUFFALO LITHIA WATER

No Remedy of Ordinary Merit Could Ever Have Received Indorsations from Men Like These.

In Bright's Disease and Albuminuria of Pregnancy

Samuel O. L. Potter, A. M., M. D., M.R.C.P., *London, Professor of the Principles and Practice of Medicine and Clinical Medicine in the College of Physicians and Surgeons, San Francisco.*

Dr. Wm. H. Drummend, *Professor Medical Jurisprudence, Bishop's University, Montreal, Canada.*

Cyrus Edson, A. M., M. D., *Health Commissioner New York City and State, President Board of Pharmacy, New York City, Examining Physician Corporation Council, etc.*

John V. Shoemaker, M. D., LL. D., *Professor Materia Medica and Therapeutics, Medico-Chirurgical College, Philadelphia.*

Dr. George Ben. Johnston, *Richmond, Va., Ex-President Southern Surgical and Gynecological Association, Ex-President Medical Society of Va., and Professor of Gynecology and Abdominal Surgery, Medical College of Va.*

In Stone in the Bladder, Renal Calculi, and Inflammation of the Bladder

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The Bible in American Colleges

A War-Song of Long Ago C. L. CARHART

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THE BIBLICAL WORLD

VOLUME XXVI SEPTEMBER, 1905 NUMBER 3

Editorial

THE STUDY OF THE BIBLE AND MORAL CHARACTER

Does modern Bible study conduce to the development of moral character? In times past what we now regard as an excessive emphasis has often been laid upon creed and doctrine, even upon doctrine respecting matters quite remote from everyday right living. The consequence of such relatively excessive emphasis upon doctrine has been a divorce between creed and life, rendering possible the repetition of that combination of worship and wickedness which the prophet Isaiah in his day so sternly denounced. Today we are more and more transferring the emphasis from doctrine and creed to the historical study of the Bible. Is such study to be divorced from life, and the achievement of historical knowledge to be made an end in itself? To do this is to repeat the mistake of the past in possibly an even more serious form. Biblical study has its highest end, its only very significant result, in the promotion of religious and moral life.

Facts viewed simply as facts are of no value save as gratifying curiosity. Unless the past history of our own nation and of other nations of modern times yields instruction for the solution of our own problems today, it is but the gratification of legitimate curiosity to devote ourselves to the study of them. Unless the life of Abraham, the experiences of David, the history of the nation of Israel, the story of the life of Paul, or even the life and death of Jesus, throw light upon the path of life today, yield us truth and inspiration for noble living in the ever-present hour, there is no moral reason

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why they should be studied. If history is simply a record of what happened, old facts are of no more value than new ones; large facts are only a little more dignified than small ones; gossip about our neighbors is as legitimate as the study of ancient history, and may be more interesting and more humanizing.

But if the records of the past, the history of the human race, the story of Israel's religious and moral experience—experience in certain periods of it inseparably entangled with its political history—yield to a discerning insight truths both great and small, valuable for the guidance of human life today, revelation of the nature of God and of the moral possibilities of human nature, then this history is well worthy of study, and such study is worthful and rewarding. If the human mind is endowed with a capacity for the interpretation of history and, through such interpretation, is capable of discovering guiding principles of conduct, then the study of history acquires a dignity surpassed by no other human occupation. And if it be true that biblical history is exceptionally valuable for the revelation of religious truth and of guiding principles of life, then the study of this history, in all its length and breadth and depth, is amply justified, and is entitled to a prominent place in our plan of education.

But how shall such an interpretation of history be made practically available for the instruction of our youth? Can we expect to have profound historians as teachers in our secondary schools and in our Sunday schools? Doubtless this is too much to be demanded. The result desired, the result which must be achieved if the Bible is to accomplish its largest service for the coming generation, can be secured only by co-operation. Men of knowledge, of religious and moral sympathies, of keen intellectual insight, who can bring forth from the study of the Bible the great truths which the history there recorded has to teach, must co-operate with scholars less profound, but more skilled in presenting the results of study in popular form, and these in turn with the intelligent but unprofessional teachers of the Bible who deal directly with the young people, pupils in our Sunday schools, academies, and colleges.

The difficulty of this task, the necessity of the co-operation of many persons, the slowness with which satisfactory results can be achieved, are calculated to discourage the faint-hearted. In fact,

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they do discourage many, and lead them to feel that the only practicable method of teaching the Bible is from the dogmatic and not from the historical point of view. Yet nothing can be more sure than that for many years to come the historical point of view and method are to prevail in all lines of study, and that they not only should, but must, increasingly prevail in the realm of religious education and of biblical study and teaching. The transition from the older method to the new has been and will be slow; it is not the less inevitable and desirable. The largeness of the task must simply lead us the more resolutely to gird ourselves for it, and, with the recognition of its difficulty, the more heartily and earnestly to co-operate, each of us according to his own ability, in the achievement of the result to be desired.

THE ELEMENT OF WORSHIP IN THE SUNDAY SCHOOL

The problem of the Sunday-school curriculum and of instruction in the more strict sense of the word has received within recent months and years constantly increasing attention. In this fact all who are interested in the Sunday school attaining its highest efficiency must rejoice. But there is another phase of the work of the Sunday school, scarcely less important in its effect upon the religious and moral life of the pupils, which we are in danger of neglecting. Such neglect is the more unwise because the problem is in itself less difficult of solution than that of the course of study and method of instruction. We refer to the element of worship in the school, the general exercises in which the several classes of the school, or of a given department of the school, participate in common. The effect of the school upon the religious life of the child is produced quite as much by the general atmosphere of the school, by the spirit of reverence or irreverence which pervades it, as by the direct instruction of the class. That the general exercises of the school are often far less helpful than they might be, that they are often characterized by disorder and the rattle of machinery rather than by a spirit of worship and an atmosphere of reverence, no person familiar with the Sunday schools of the country will deny. Is it not practicable to arrange for our Sunday schools an order of service which, without being stereotyped, or stilted, or fitted to the needs of adults rather than of children,

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shall yet each Sunday contribute to the cultivation of the religious emotions, to the development of religious aspiration, and so to the creation and strengthening of religious character?

At the recent meeting of the Presbyterian General Assembly, a committee, of which Dr. Henry Van Dyke was chairman, presented a report upon the form of worship to be employed in the service of the Presbyterian church, and the book prepared by the committee has just appeared in print. It is certainly not less important that the the order of service in our Sunday schools should be adapted to the religious needs of the pupils, and conducive to the development of their religious lives, than that the service of worship in the adult congregation should be adapted to the needs of adults. Without entering into the question of the degree of fixity which a service should have, whether for adults or for the young, we are persuaded that the Presbyterian General Assembly has not exaggerated the importance of this matter by the attention which it has given to it. We are not less firmly convinced that the problem of the exercises of worship in the Sunday school is deserving an attention quite beyond that which it is at present receiving, and that the improvement of these exercises of which they are easily capable would result in greatly increasing the religious effectiveness of the Sunday school. Cannot every pastor and Sunday-school superintendent who reads these lines take this autumn some practical step for the improvement of his Sunday school in this direction?

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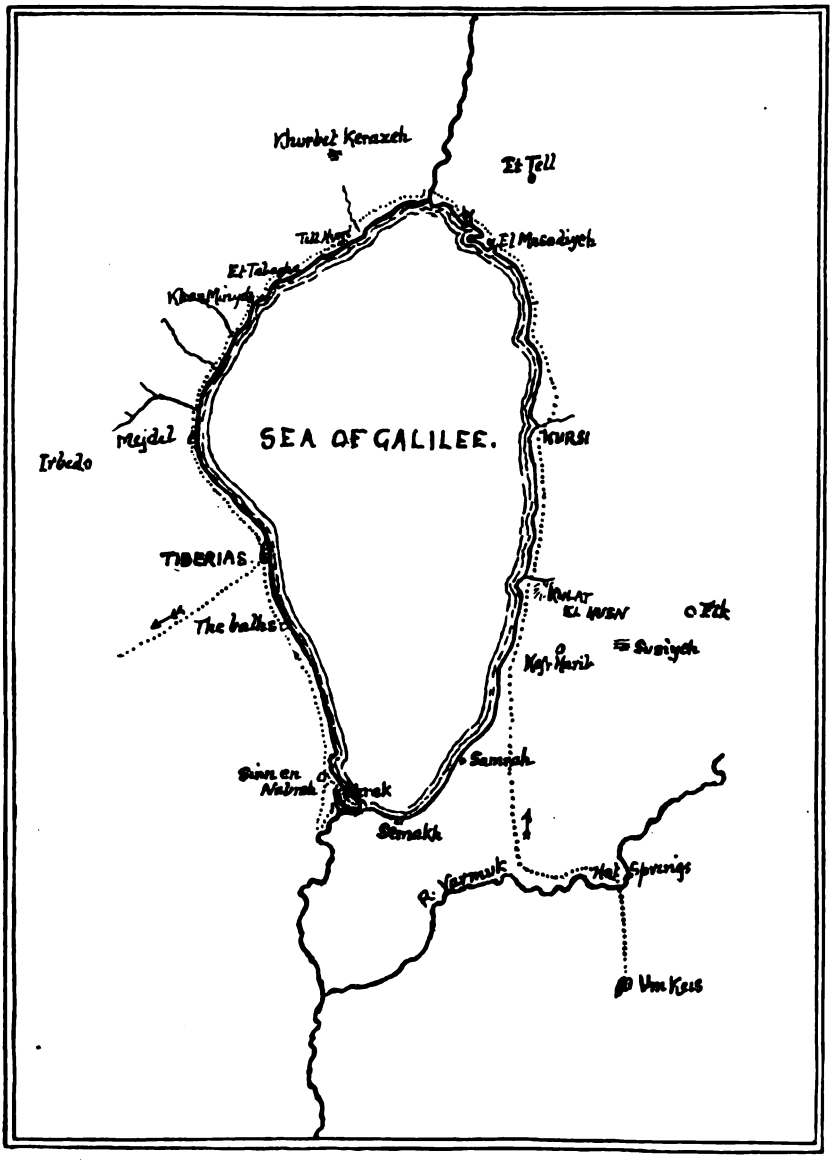
A THREE DAYS' TOUR AROUND THE SEA OF GALILEE

DR. E. W. G. MASTERMAN
Jerusalem, Syria

Our first glimpse of the famous and sacred lake was from the heights of Gadara, to which we had come from Irbîd.[1] Here, standing on the topmost tiers of the seats of the ruined western amphitheater, we saw, irradiated by the sinking sun, one of the most charming glimpses of the lake to be found around the whole of its circuit. To our north lay the great plateau of the Jaulan—ancient Gaulanitis—with its numerous volcanic peaks, separated from us by the deep chasm of the Yarmuk far below us. Beyond the plateau the evening light was reflected on the snow-clad masses of Hermon, and somewhat to their west the long ridge of Lebanon hung like a cloud of glistening white in the extreme distance. The dark irregular heights of Galilee lay to the west, and between us and them lay a long streak of the lake, practically the whole length of its western shore. A patch in the center of the shore marked the city of Tiberias, then dark, but next morning illuminated by the eastern rays with a brilliant mass of fairy-like turrets and domes. Standing a little nearer the edge of our plateau, the brilliant green levels to the south of the lake could be clearly seen, and the village of Semak lying close to the outlet of the Jordan. Here we stood and endeavored to photograph on our memories a view which must have been a constant source of joy to those nature-loving Greeks who had erected the great street of columns, now a long row of scattered fragments, and their two amphitheaters where the view was widest of lake and mountain and plain. From far below was wafted the roar of the famous Heiromax, and in the great bend which the river here makes, amid tangled brushwood and thorn, lay the remains of the famous Amatha, a suburb of Gadara, where nature lavishly provides those hot baths which were so necessary to the Roman world.

[1] The tour here described was made in April, 1904.

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We had not been many moments in our tents before the modern Gadarenes, engaged today, like most of the inhabitants of ancient sites in Palestine, in tomb-rifling, brought us handfuls of coins from the times of Gadara's glory. Here was a city's coin with ΓΑΔΑΡΕΩΝ still distinct around a cornucopia and a date which shows it was struck in 46 B. C., less than twenty years after the city had been rebuilt by the great Pompey; another coin, a biblical "widow's mite," struck by Herod the Great, recalled the fact that to him the city was given by the emperor Augustus; while the coins of numerous later Roman emperors, from Claudius to Constantine, testified to a third period when the city survived the turmoils of the Roman wars against the Jews to become in time the see of a Christian bishop. Now the miserable fellah village of Um Keis occupies much of its site, and no sepulcher of Greek noble or burgher, however securely closed, is safe from despoiling hands. Basaltic sarcophagi lie scattered on all sides, and tombs with elaborate stone doors lie open on both sides of the great Roman road that leads to the city. As moonlight illuminated the ruins, imagination peopled the streets and theaters with the crowded Græco-Roman life which flourished there at the very time when the Master was on the shores of the lake below instructing a few Jewish fishermen. What new significance such reflections give to his word, "My kingdom is not of this world"!

The next morning a steep descent of one hour, amid banks of exquisite flowers, and swarms of locusts that attended us all day, brought us to the ford of the Yarmuk. There had been heavy rain, and the water was deep. Standing at the brink of the roaring flood, it was with some trepidation that we contemplated conveying our persons and our baggage to the other shore; nor were we much encouraged by seeing a party of natives breasting the stream with its waters well up their horses' bellies, while one of the party was thoroughly wetted by his horse stumbling on the slippery, pebbly bottom. However, guided by one of the bedouin of the place, we safely crossed, and found ourselves beside the ruins of the Roman baths surrounding the steaming hot springs. My thermometer registered 117° F. as the temperature of the water. The air was full of a sulphurous smell, and the streams, as they poured down from the

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large pool toward the river, deposited on their beds a yellow coating of sulphur. A few yards to the north, facing up the river, over an area which must once have been resplendent with tropical gardens, now a wilderness of undergrowth, are the remains of an amphitheater; here we sat and admired the view in which the Greeks of old must have luxuriated after their refreshing baths.

Remounting, we ascended westward along the north bank of the valley, passing two other beautiful springs of brilliantly blue-green water, steaming hot. On the plateau to our right we found a camp of many tents belonging to the engineers who are engaged in constructing the railway which is to connect the present terminus at Beisan on the west of the Jordan with Dara'a on the Damascus-Hejaz railway. In the original plans it was intended to carry the line up the Wady Semak to Mezerib, the terminus of the French line, but, being unable to come to terms with the French company, the Turks have now decided to complete the whole system from Haifa to Damascus independently of the French line, and in connection with their Hejaz line, the terminus of which is to be Mecca—some day! Our route passed westward down the valley, in places on the very edge of a lofty precipice formed where a great outcrop of black basalt is cut perpendicularly to the stream-bed. A place suitable indeed, were it possible, in which to locate the incident of the Gadarene swine! Some half an hour's ride farther we turned north, leaving on our left the direct road to Tiberias by the south end of the lake. We passed between low hills which shut us off from the lake, where we were delayed for upward of an hour by a severe thunderstorm, against which it was impossible to proceed. Resuming our way with the returning sunshine, we soon passed to open ground, where the lake lay some half a mile to our left, a miserable little village called Es Samreh on its bank, surrounded deep with growing grain; to our right precipitous cliffs—the last stage of the rapid descent from the lofty plateau of the Jaulan to the deep-lying Jordan bed.

The east coast is very different from the west. Here the hills are steep along almost the whole length of the lake, and they are everywhere separated from the seacoast by a plain, which, except at one spot, is wide; a spacious and fertile land, which must once have been

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in a high state of cultivation, but is now almost wholly given over to the numerous flocks of the bedouin, whose encampments dot the whole region. We were not sorry to accept their hospitable gift of fresh milk from the sheep and goats. A little over one-third of the way along the east shore we came to the first break in the range, where the remarkable hill known as Kulat el Husn (i. e., "the fortress") stands out isolated on three sides by deep valleys, and connected on the east with the main range by but a narrow neck. It is a place of extraordinary strength, and the abundant ruins on the top testify to its having been elaborately fortified. Many have located Gamala here, but the site cannot be said to fit, with any exactitude, the description given by Josephus. On the other hand, while we know of no site answering better to Gamala, this place must certainly have been a strong fortress in ancient time.[2] At the head of the Wady Fîk, which bounds this mountain to the north, lies the squalid village of Fîk, universally admitted to be Aphek;[3] while a little to the southeast of Kulat el Husn, on a small plain a thousand feet above the lake, is a shapeless ruin called Sûsiyeh—a word which has no meaning in Arabic, but which preserves the Hebrew word סוּסָה, "a mare," and therefore has been generally accepted as the site of the once famous Greek city of Hippos.[4] There can be no doubt that Hippos was near here, for we know from Josephus that it was opposite to Tiberias. Besides Fîk, the only inhabited point near here is the little village of Kefr Harib high up on the edge of the cliffs just south of the three sites above mentioned.

Leaving these important points, our road skirts a small patch of inclosed and cultivated land with many fruit trees—a patch of fertility which on this wilderness shore can be seen from all sides of the lake. Another hour and we approach a point of great interest which has been described with a good deal of desire to fit facts to

[2] It is possible that Hippos was here. The name Sûsiyeh belongs to a site quite near.

[3] Of 1 Kings 20:29, and perhaps of Josh. 12:18 and 1 Sam. 4:1. The Arabic geographers call it Afîk in the Middle Ages.

[4] In the Talmud the name of Hippos occurs in the form Susita, סוסיתא, and it was called by the Arabic geographers Susiyyah. The Semitic name must have been the first; it was then translated into the Greek Ἵππος; but, as so often happens, the older name has survived.

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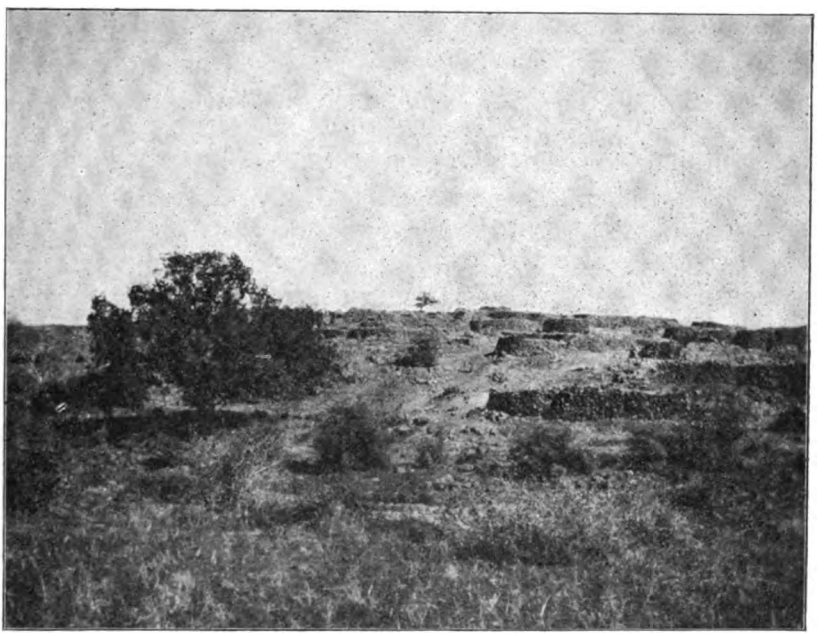
theories. As we near the mouth of the important Wady Semak, the shore narrows, and the mountains descend by a series of terraces, on the lowest slopes of which lie extensive, though shapeless, ruins, known to the Arabs as El Kursi, i. e., "the chair." These remains have, from the supposed resemblance of name, been identified as marking the site of Gergesa. I must confess I had, from written descriptions, been led to expect a much more definite "steep place down which the herd ran violently into the sea" (Matt. 8:32). It is perfectly true that there is nothing to prevent a herd of swine running violently to the sea, but there is also quite enough level ground between the base of the hills and the water to prevent their *necessarily* finding their way to the lake. The thought occurred to me: Could the level of the lake have so changed that originally the water was close to the foot of the hills here, as it is for a considerable distance on the west shore? But I think the condition of the ancient sea-walls at Tiberias makes this improbable. Many steep places that would fit the account of the wild descent exist in the neighborhood of Gadara, if only the "river" Yarmuk would do for the "sea" mentioned in the gospels.

From this spot the plain again widens out, and, turning inland, the road crosses a little stream near the mouth of the Wady Semak, and then enters the fertile and well-watered plain of El Batthah. This beautiful plain, which runs for four miles along the northeast corner of the lake, and reaches a breadth of from one to one and a half miles, is at present largely given over to marsh land, and affords a happy hunting-ground for numerous herds of buffaloes which wallow in its many pools. Toward the northern end are scattered large encampments of the Telaweyeh Arabs. Halfway along the shore there is an extensive ruin on slightly raised ground, known as El Mesʿadîyeh—almost certainly an ancient site, and possibly that of Bethsaida. The more commonly accepted site of this city is a low hill in the northeast corner of the plain, known as El Tell. It appears to have been an important place, and it is, as Josephus states Bethsaida Julias was, near the mouth of the Jordan, but it is rather far from the sea for, what it originally was, a fishing-village.[5] It has even been suggested[6] that the city consisted of two

[5] Beth-saida = "a fishing-place." [6] By Schumacher.

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parts, one a fishing-village near the shore, the other the well-built Roman town erected by Philip and called Julias after the empress. Whether there was also a Bethsaida on the west shore is very doubtful. A Bethsaida situated on this east side might have been described as being both in lower Gaulonitis and in Galilee,[7] for the name "Galilee" extended also to the eastern shore of the lake. These sites in the plain of Batthah might well repay excavation. The scene of the



RUIN HEAPS OF JULIAS

miracle of the feeding of the five thousand is stated to have been a "desert place belonging to the city called Bethsaida,"[8] not necessarily near the city itself.

We had so far come along our route without difficulty over a road everywhere tolerable and in many places unusually good; but now our guide seemed to have gone quite astray. He should, as he afterward confessed, have led us inland, skirting the foot of the hills, that we might avoid the marshes and cross the Jordan some distance

[7] John 1:44; 2:21. [8] Luke 9:10; these words are omitted in the R. V.

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above its mouth. Instead he led us along the shore. We forded several shallow inlets, and then we followed him along a narrow strip of beach which abruptly terminated at a point surrounded on three sides by water. The wide stream in front of us we took to be the Jordan. As we approached, a girl commenced to ford the semi-circular bar at the mouth, and our guide, thus made confident, plunged in and bade us follow. When nearly halfway over, however, and some fifty feet from the land in each direction, he began excitedly shouting out to some bedouin on the shore as to the direction to be taken, and, apparently misunderstanding what was said, led us deeper and deeper in, until our legs were thoroughly wetted; then, wheeling around abruptly, he led us back the way we had come. Wet, and tired with upward of nine hours' traveling, to say nothing of the uncertainty of what lay before us in the gathering twilight, we decided to camp where we were and make the passage to the west the next morning.

So our tent was pitched close to the shore, and we watched from the tent-door processions of camels and donkeys and men splashing across the ford we had so signally failed to find, while behind our tent a herd of lowing buffaloes sauntered past and plunged into another branch of the estuary to reach the encampment of their owners on the farther shore. Ere long the last bedouin, who had brought us a bottle of buffalo milk, disappeared over the ford, and our little camp was left alone on its island. The sea in front, bathed in moonlight, gently lapped the shore, while small fires, dotting the plain behind, marked the tents of our nomad neighbors, and the frogs kept up a steady accompaniment to the occasional voices of watch-dogs, donkeys, and cattle. The next morning we passed the estuary without difficulty, and some quarter of a mile farther came across the actual mouth of the Jordan. Here the water was too deep for fording, and we had to cross in a boat, while our horses swam across beside it. After some delay, while the horses were wiped down and resaddled, we started westward. The path led through fields of grain, until after half an hour we sighted the modern wall around the remains of Tell Hum. Some two miles up a valley, to our left, lay the extensive but shapeless ruins known as Khurbet Kerâzeh, the remains of Chorazin. The site has been deserted from

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before the time of Eusebius. Recently some interesting antiquities were found in the tombs around.

We visited the Franciscan property at Tell Hum, and were shown the few remaining fragments of sculptured stone which were allowed to remain uncovered. When I was here eleven years before, much more was to be seen, but the friars, for fear of the Turks claiming



RUINS OF TIBERIAS

the antiquities, have buried them. Tell Hum has perhaps the chief claim to be the site of Capernaum; for, in spite of some serious difficulties, if this was not Capernaum, what was it? The ruins, which may be traced for half a mile along the shore, and especially the remains of a splendid Jewish synagogue, point to an important city here, and we can suggest no other ancient city for this situation. Another half-hour's ride brought us to one of the most lovely spots on the whole circuit of the lake, known as Tabagha, and regarded by those who look for two Bethsaidas as the Bethsaida of Galilee. Here we have an abundant spring pouring its waters into the lake through many channels, and noticeably along a picturesque aqueduct

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with a mill. A little to the right of the road is a large octagonal inclosure, in which the spring arises. This would appear to be the source of the spring mentioned in Josephus as called Capharnaum; but if Tell Hum was the city, then probably the water was conducted there by an aqueduct which has left no traces. The warm waters of the springs pouring into the lake makes this one of the best parts on the whole shore for fishing.

A little farther to the south the beautiful gardens belonging to the German Catholic Hospice testify to what may be done in this fertile region with a little careful cultivation. The hospitable head of the hospice, Father Beaver—known universally over the neighborhood as *Houri Daoud*—entertained us at lunch, while we discussed, among other things, the burning question of the site of Capernaum. He certainly seems to think Tell Hum must be the site, and, after his residence here of over twenty years, his opinion, the result of an intelligent investigation of the subject, is worth considering.

From the hospice our road led us around the rocky point which here juts out into the sea, and followed a rock-cut aqueduct, which in olden times must have conducted some of the abundant waters of ʿAin Tabagha to the plain of Gennesaret. Below us we saw the pool in which arises the abundant fountain of ʿAin et Tîn—"the fig fountain." As we rounded the point, an old Saracenic khan came in sight, known as Khan Minyeh. It lies on the long-used highroad from Damascus to the south. Sitting there at lunch on another occasion, I have counted hundreds of young camels passing from the north toward Egypt. This khan and spring mark the other spot considered by many to be the site of Capernaum. From here begins the wonderful land of El Ghuweir, universally admitted to be the land of Gennesaret. Although apparently enjoying advantages of climate very similar to other parts of the shore, there can be no doubt that the fertility of this wonderful plain is phenomenal, and the description of Josephus, so often quoted, regarding its extreme fruitfulness, was probably not greatly exaggerated. The road over the plain, which pursues a course near the shore, actually descending to the beach in places, affords a truly delightful ride. A little inland great fields of growing grain stretch to the foot of the hills, while

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around one all kinds of wild flowers, comparatively scarce along the eastern shore, are abundant. Herds of cows stand browsing in the waters, and here and there a merry little brook comes out from tangled thickets of brambles and oleander, to dash across the pebbles and shells.

Only one regret mingles with the enjoyment of the scene, and that is that a land so full of latent possibilities should be left to run wild under the control of ignorant and indolent bedouin. Along the stream that flows from ᶜAin Mudauwerah and Wady ᶜAmûd a few miles to the north, a few mills, half hidden in the low hills, alone testify to the presence of any kind of civilization.

At the end of the plain we reach the miserable hovels of the village of Mejdel, probably the Magdala whose fame is chiefly preserved to us through the Mary who came from there and is known in all the world as Magdalene.[9] At the back of Mejdel the mountains rise imposingly into lofty cliffs eleven hundred feet high, bounding a narrow valley called the Wady Hamâm, the "valley of the pigeons," notable not only for these small birds, but also for the great griffin vultures which may usually be seen perched on its inaccessible heights. The cliffs are pierced with many caves, once the resort of robbers who were cleared out by Herod the Great by means of cages let down from the top of the cliffs. The remains of their stronghold is known as Kulᶜat ibn Maᶜan. On the opposite, the northern, height was situated the town of Arbela of Galilee, the ruins of which, containing clear remains of a Jewish synagogue, are known by the name of Irbid.

From Mejdel less than an hour's ride takes us to Tiberias. The road, twenty to thirty feet above the lake, was very different from the level shore we had hitherto traversed in our circuit. We passed a curious isolated rock standing out some yards into the water, known as Hajar en Numl, or the "rock of the ants." The story connected with this is that for long years a colony of ants made their home on the rock; no one could say how they got there or what they lived upon; it was a miracle. One day a man put a string from the rock to the shore, upon which all the ants swarmed over to the shore and escaped, deserting the rock forever. For interfering with so great a miracle the miserable man was, the Arabs narrate, struck blind!

[9] Many competent authorities, however, place Tarachæa here.

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A little farther on, nearly halfway between Mejdel and Tiberias, is a little spring, ʿAin el Berdeh, with a modern mill, at present unused, and a fruit garden. Behind rise a low hill and a green, fertile valley. Here, especially on the hill, is located by some—with, I fear, slender evidence—Dalmanutha (Mark 8:10).

From this point the road rounds a number of bays. As we pursued it, a number of fishing-boats, with their bows piled high with nets, glided along close inshore toward the fishing-grounds in the north; the fishermen were paddling along lazily, as if they fully realized they had all day before them. The last time I had come this way, a storm had swept over this part, and great gusts of wind from the northeast had stirred a large area on the northern half of the lake into angry, white-topped waves. A large party of Spanish pilgrims who had gone in boats from Tiberias and Tell Hum were returning and, being afraid, had been landed along this shore to find their way back by land. While this end of the lake had been so stirred, the southern end appeared from the cliffs above to be quite smooth.

A last turn in the road brought the crumbling walls of Tiberias into sight, and a few minutes later we passed through the gate. We skirted the boundary of the property of the United Free Church of Scotland's Mission, and, passing the beautiful hospital, soon found ourselves under the hospitable roof of Dr. Torrance, the physician. His house is built close against the ruins of the castle of crusading times and alongside of the walls which at that period inclosed, and still inclose, the much-reduced city. Far different these from those great walls three miles in circumference which were standing in the time of Jesus Christ, the outlines of which may be still be followed. Tiberias today is but a squalid village, which, but for its mediæval fortifications, its modern mission buildings, and its surroundings, would attract no one. The inhabitants are largely Jews, for it is one of their four holy cities.[10] Here the Mishna was completed about 200 A. D., and the Gemara, or "Jerusalem Talmud," some half-century later—curious facts when one remembers that, when first Tiberias was founded, it was deemed by Israelites an unclean city, because in making its foundations ancient tombs were discovered over which the city was built. Jesus seems never to have entered its limits, probably because

[10] Jerusalem, Hebron, and Safed being the others.

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none of his own people were there; indeed, everywhere he appears to have avoided the cities of the gentiles. Towering over the southwest corner of the ancient city, and included in the circuit of the ancient walls, was a citadel of more than common strength, on a hill connected with the mountains behind by but a narrow neck. Considerable remnants of fortifications remain to testify to what the city of Tiberias must once have been. Strange indeed it is that the only city that should have survived the ravages of time should be the one called after such a "gloomy tyrant" as Tiberius; that the place once cursed by the Jews should now be one of their holiest sites; and that the only city on that lake which is infinitely more sacred to Christians than to all others should be inhabited almost exclusively by followers of the "prophet" or rejecters of the Messiah.

There are few views of the lake more comprehensive than that from a high point in or behind the city of Tiberias. Immediately to the north are the mountains of Safed, with the land of Gennesaret lying along the shore in front. Following along the coast to the east, we have first Tabagha with its gardens; then Tĕll Hum, a little patch of white; and farther still the mouth of the Jordan. Above and behind this lies the special feature that dominates the view—the great snow-clad heights of Hermon. This is what from every side catches the eye and imprints itself indelibly on the memory, the suggestion at once of grandeur and eternity, of coolness and fertility.[11] It has been suggested that the apostle had an impress of this scene on his memory when he saw in the vision the "great white throne." Certainly, as I went around the lake with this idea deeply impressed on my mind, it seemed more than possible. If, too, this may have been the material suggestion of one thought, may not the gushing forth of the Jordan at Banias at the foot of Hermon be that of the "pure river . . . . clear as crystal, proceeding out of the throne of God and of the Lamb"?

The view in front of Tiberias includes the whole east coast from the Batîhah on the north to the village of Semak, near the outlet of the Jordan, on the south. The great valleys of Semak and Fîk stand out prominently, and, more than all, the great hill of Kulat el Husn catches the eye. With the aid of a small telescope we made out

[11] "The dews of Hermon."

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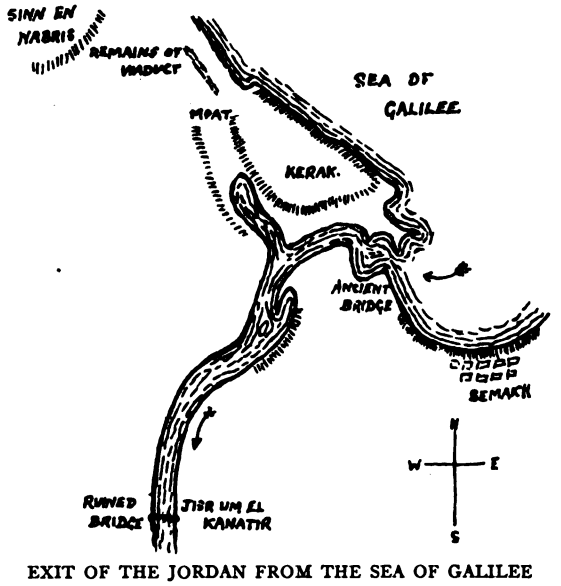
both the houses and the inhabitants of Fîk and Kefr Harib, while to the southeast we saw at Um Keis a couple of travelers' tents pitched on the very spot where we had been encamped two days before in the amphitheater of Gadara. Southward our outlook was over the picturesque houses and ruins of Tiberias to the baths, but the hills shut off most of the view of the Jordan valley south of the lake.

The next morning I completed the round of the lake by riding to the exit of the Jordan. The road all the way was a good one, and was at that time being improved into a regular carriage road. About a quarter of an hour south of the city I came to the famous baths, once the seat of the town of Hamath. The most prominent building, on the highest ground, is the synagogue over the tomb of the rabbi Meyer—a reputed scene of many miracles. Some three or four insignificant buildings comprise the baths. The water rises from the ground very hot and impregnated with sulphur. People, especially Jews, from all parts of the land come here for the cure of rheumatic and other complaints. There is no doubt that, properly used, the water is distinctly beneficial. From the baths the road skirts the shore; numerous ruins are passed, but nothing very noticeable until the end of the lake is almost reached, when one observes a pretty little bay, and the road passes between a prominent hill of Tell-like appearance on the right, known as Sinn en Nabra, and a much larger and more massive hill, called Kerak, on the left. The former site is pretty certainly that of the ancient Sumabris; the latter has by many been considered that of Tarachæa. We may be sure that this site must have been an important one. The whole hill stands about twenty feet above the surrounding ground; the top is almost level, and scattered about, especially at the side, are extensive remains of old foundations. Where the area is unprotected by the lake and the Jordan, a wide and deep moat has been made, and probably once the Jordan flowed on all but the seaward side. Near the northwest corner of the hill are remains of a stone causeway which connected it with the mainland. Toward the sea, along the greater part, the cliffs fall almost sheer to the water.

Not only is the site one of great strength, but it must have been one of consequence, as it commands at least two important crossings of the Jordan; namely, that at the mouth of the river, and that of the

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ford at the ruined hedge less than a mile down-stream, as well as the highroad up the west shore of the lake. Further, in times of peace no site was provided with so safe a harbor as was afforded by the now half-filled moat to the west. The city which in history seems to be most suitably placed here is Tarachæa, a city of great importance in the writings of Josephus, though unmentioned in the Bible. This place was near the lake, but easily approached from it;



EXIT OF THE JORDAN FROM THE SEA OF GALILEE

it was "washed by the sea;" it was near a plain on which military operations could take place, and not far from the mountains. It was on the west shore, and three and three-quarters miles from Tiberias. I cantered to it in a little less than an hour. Pliny states it was south of Tiberias. In the campaign of Vespasian it is stated that the Roman camp was between Tiberias and Tarachæa, at Emmaus, i. e., "the baths;" this would fit in best with the baths which, as just mentioned, today lie between Kerak and Tiberias. There are, however, it must be admitted, some serious difficulties, especially with respect to Vespasian's march to take Tiberias.[12] It is difficult to understand how he could have advanced from Beisan, i. e., Scythopolis, to

[12] *Wars*, Book III, chaps. ix and x.

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Tiberias, having a strong fortified post in his rear. Even if we suppose, as is quite likely, that he advanced by the hills above the lake, this does not quite solve the difficulty, for he appears to have captured Suinabris on his way. Further, were Tarachæa at the very exit of the Jordan, as is the site of Kerak today, it is remarkable that Josephus, who refers to it several times, does not mention the fact. To this, however, one may reply that no city is mentioned as being situated there, whereas there can be hardly a doubt that Kerak is an ancient site of importance.

The exit of the Jordan—called by the Arabs today Bab el Tum, the "door of the mouth"—is a picturesque spot. A well-worn road across the hill Kerak leads to a ferry, but when I was there the boat was away. On the opposite side of the river is the village of Semak, standing out somewhat prominently on earth cliffs upward of twenty feet above the surface of the lake. It boasts a fair-sized new mosque. The place belongs to Arabs from north Africa, and bids fair to become one of importance, as it is planned to bring the new railway from Haifa up to this point on the lake before carrying it eastward.

In the afternoon we rode north to Mejdel to meet some friends who were coming from Safed; and the next morning, after a steep climb up the black volcanic slopes above Tiberias, past Herod's great citadel, we turned at the summit to catch one last fair view of the lake, bathed in morning sunshine, before proceeding on our way to Tabor and Nazareth. As we leave it, some last reflections force themselves to our mind. It is the most famous fresh-water lake in the world, yet in size how small it is—but thirteen miles long by six broad! It is one of the most admired, and yet what beauty it has is chiefly borrowed. One must come to it from the dry, scorched road above to appreciate the restfulness and refreshment of its blue waters; one must sail its still, hot surface to appreciate the glorious contrast of cool, snow-clad Hermon. Its outstanding features are its teeming abundance of fish life—much of it peculiar to itself; the uncertainty of its storms, which is such that sailors accustomed to the ocean have been known to dread to sail its waves; and the extraordinary doubtfulness of the sites of its once crowded towns in consequence of their utter destruction. Neither Capernaum, Bethsaida, nor Magdala of

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New Testament fame are certain, while the great cities of Jewish history, Tarachæa, Hippos, and Gamala, are far from sure. All except Tiberias, itself a wreck, are hopelessly destroyed.

How great a contrast with the stillness and desolation of its shores today are the teeming multitudes of Christ's time, which thronged him so that he was glad to get into a boat for standing-room; which pursued him so that he had no time even to eat bread! How different the black bedouin tents and the cattle standing peacefully knee-deep in the waters, the only signs of life over miles of its shores, from the rush and battle of which we read in the pages of Josephus and in the chronicles of the Crusades! How sad the fact that where most the Master taught and lived and worked, where he called his first disciples and healed the sick, where most of his mighty works were done, there his name today calls forth no reverence and love, and he is now as fully rejected by the inhabitants as two thousand years ago!

And yet, with all its contrasts with the past, the decayed civilization, its lost inhabitants, its absence of his followers, what thronging memories make it a sacred spot to the Christian mind! On these shores his eyes rested when weary with the crowds of sick—the blind, the halt, the maimed; on these hills he spent all night in prayer; it was these waves he stilled with his word; on boats like these, then here in hundreds, he sailed, and it was nets like these that the fishermen, Peter and Andrew, James and John, left when they "forsook all" to follow him. To the white, pure snow of Hermon the eyes of Master and disciple were lifted when the blackness of the world's sin weighed them down. On these very shores the Master stood when the weary fishermen who had "toiled all night and caught nothing" dimly descried the form of their risen Lord; and on fish such as we eat here today the disciples had with him that mysterious meal. Into these waters Peter, conscious of his unworthiness, plunged; and here he cried the words we would fain make the language of all our hearts: "Lord thou knowest all things, thou knowest that I love thee."

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THE MESSAGES OF THE PSALMS

PSALM 122

PROFESSOR JOHN E. McFADYEN
Knox College, Toronto, Canada

1. *I was glad when they said unto me,* *Let us go unto the house of the Lord.*	*I was full glad when they said to me,* *'Let us go to the house of Jehovah.'*
2. *Our feet are standing* *Within thy gates, O Jerusalem;*	*Our feet were standing at last* *within thy gates, Jerusalem.*
3. *Jerusalem, thou art builded* *As a city that is compact together:*	*Jerusalem, that art built up as a city* *that is well compact together,*
4. *Whither the tribes go up, even the tribes of the Lord,* *For a testimony unto Israel,* *To give thanks unto the name of the Lord.*	*Whither the tribes went up,* *even the tribes of Jah,* *(According to) the ordinance for Israel* *to give thanks unto the name of Jehovah.*
5. *For there are set thrones for judgment,* *The thrones of the house of David.*	*For there were set thrones for judgment,* *even the thrones of the house of David.*
6. *Pray for the peace of Jerusalem:* *They shall prosper that love thee.*	*Pray for the peace of Jerusalem:* *prosperous be they that love thee.*
7. *Peace be within thy walls,* *And prosperity within thy palaces.*	*Peace be within thy ramparts,* *prosperity in thy palace-towers.*
8. *For my brethren and companions' sakes,* *I will now say, Peace be within thee.*	*For my brethren and companions' sakes* *I would wish thee peace.*
9. *For the sake of the house of the Lord our God* *I will seek thy good.* —Revised Version.	*For the sake of the house of Jehovah our God* *I would seek thy good.* —Canon Cheyne's translation.

No psalm is more directly a pilgrim song than this. The very first word strikes the note of joy at the prospect of going to Jehovah's

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house; between that house and the city interest is divided throughout the psalm, which ends with a prayer for a blessing alike upon city and temple. The delight of worship here receives simple but classic expression, as does the prayer for the city and the house of Jehovah.

There is no word-painting in this psalm, no elaborate description; yet who that has eyes or imagination can fail to see the pilgrim band that sends up to God this song of tranquil joy? Whether the joy of worship is retrospect or prospect, it is joy of the profoundest, and in the simple "I was glad" the keen ear can detect a sigh of relief at the privilege of leaving, for however short a time, "the tents of wickedness."

The first verse suggests not only the joy, but the fellowship, of worship. All who love Jehovah are interested alike in his house, and they exhort one another to visit that house, though the way thither is often long and perilous. When they reach the city, they find their most daring hopes more than realized. They stand in the gates and look about with amazement and pride on the old city with its glorious history and its precious memories. They pause in wonder ere they go up to Jehovah's house; nay, in more than wonder, in gratitude. For the city walls are rebuilt, there are no more breaches in them, and, hemmed in by the ravines and hills about, the city seems in her compactness to be no unfit emblem of the unity that binds her sons together, scattered throughout the world.

The city had seen numberless vicissitudes. It had belonged to the Jebusites before it was taken by the king whom every succeeding generation delighted to honor, and whose name rises to the memory of those who sing this psalm. The great temple of Solomon, his son, had for four centuries been the pride and glory of Jerusalem. The city had been mysteriously saved by the God who was worshiped there, when in 701 B. C. the Assyrians were about to assail it. On a later day (586 B. C.) other hosts had taken it and leveled its glory with the dust, and so it had remained for more than half a century. Now all that is over, though it is not forgotten. The walls are built again. War has left the city gates, and she is in truth a city of peace, able to secure for those who love her what they came to her to find—opportunity for worship and for justice. But this she can secure only if she continues to be at peace; and so the pilgrims pray for her

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continued peace, that it may gird the ramparts and crown the towers, and preserve, as the symbol of their religion and their unity, the house of their God.

This great psalm is not a plea for public worship. To the men who sang it no such plea was needed; the necessity for such a plea has been left to times like ours. Worship should not be so much a duty as a joy; and at a time when the claims of the church are so systematically ignored even by many good men, and when church attendance seems to be declining, it is well to rekindle our instinct for worship and to revive our delight in the house of God, by singing psalms like these. No doubt a certain romance attached to the pilgrimages to Jerusalem of the Jews of the dispersion, and a certain splendor to the worship in which they participated when they reached their journey's end. There was something both dangerous and picturesque in the long way which often lay between the land of their sojourn and the land of their hearts. It was doubtless often through scenes of discouragement and peril that they went on from strength to strength. But that only heightened the thrill of joy with which they hailed the pinnacles and towers of the Holy City, and the silent wonder with which they gazed around upon it all, as their feet at length stood within the gates. Then again the splendor of the ritual appealed to their sense of worship; it smote the imagination and haunted it for many days to come. The city vividly recalled precious and thrilling memories hundreds of years old; there was everything to provoke even the commonplace pilgrim to wonder and reverence.

In their ancient form, at least, these things are now no more for us. We do not approach our worship through any romance of adventure. The city in which we worship is seldom fragrant with historic and religious memories; the church in which we gather is not the single rallying-point of the body of believers whose hope and faith we share. Our worship is not particularly associated with national or patriotic feelings. It has not that splendid concentration of religious, patriotic, and historical interest which it had for the ancient Jew. But that only makes our task the harder. Our need is as imperative, and our joy should be as deep. Is there not something exquisitely touching about the simple word *I was glad?* What

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more could the Psalmist say when he heard the good news? He is overpowered by the delight of the prospect that lies before him.

And should our delight be any the less when the sabbath bells ring out their invitation to go to the house of the Lord? We have not indeed a Jerusalem to impress us with its compactness; but can we go to the house of God without thinking of that other Jerusalem, that church throughout the world with whom in spirit we worship, our friends and our companions, whose welfare is our own? Can we, too, not look back upon the tribes that went up, that have been going up from age to age since ever there was a church of God upon the earth at all? And should not our prayer be for the welfare of Jerusalem? All we are brethren. Their God is ours, their prosperity is ours; and we can all do our best and noblest work, when all is well with Jerusalem and she lives in peace. The strength she has to spend in defending her walls against the foe is so much strength lost for the work which it was hers to do; and so we shall pray that peace may be within her gates, that her citizens may be true friends of one another, unitedly devoting themselves to the cause of the God whom they jointly worship.

Not much is said in this psalm of the ethical value of worship; rather its religious importance is emphasized. The tribes go up to give thanks to the name of Jehovah. And this has a very important lesson for our own time. Worship is a duty which is not discharged in its totality when we faithfully discharge all our moral obligations. Morality, though essential to religion, is less than religion; there must be a direct fellowship of the spirit of men with the spirit of God. A man who confines himself to what he calls his duty, and never cares to take upon his lips the language of the hundred and third psalm, has the alphabet of religion yet to learn. It will be a sad day for religion when it is supposed to be exhausted by morality. Adoration appears to be a vanishing instinct. The preaching of the day will have to revive the sense of God; and the heart which does not throb in response to the quaintly simple expression of the psalmist's joy in worship has yet to learn the deepest things in religion. The psalm will have done part of its work upon us if it creates within us, or it expresses, a sense of the necessity and joy of public worship, not only as a stimulus to the good life, but as an end in itself.

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PRINCIPAL STEWART DINGWALL FORDYCE SALMOND

PROFESSOR JAMES STALKER, D.D.
Aberdeen, Scotland

Principal Salmond, of the United Free College at Aberdeen, Scotland, passed from this life on April 20 of this year. He was in his sixty-seventh year, and, till quite recently, he seemed to have the prospect of a long life before him; but suspicious symptoms which had been noticed occasioned an operation at the New Year, when it became known that he was in the grasp of a fatal disease. He was taken, for the operation, to a nursing-home, whence he was never able to return to his own home again. In him theological science has lost not only one of its most accomplished scholars and unwearied workers, but one of those rare natures which have the power of finding out the gifts of others and extracting from them labors which they would never have accomplished if left to themselves.

He was a native of the same city in which he died, having been born there June 22, 1838. The bulk of his life was spent in the same place, and at his death he was generally regarded as its foremost citizen. He was, at all events, a characteristic product of a city which possesses a very marked character of its own. With a hundred and fifty thousand inhabitants, Aberdeen is the third city in Scotland; and it forms the capital of a district in some degree sequestered from the rest of the country. Its inhabitants are as proud of it as those of Boston or Richmond are of their own city, cherishing a jealous affection for the sons and daughters of eminence whom it has produced. Far and wide Aberdeen is known as "the Granite City," not only because it is built of this stone, but because the cutting and polishing of granite form its leading industry; and the disposition of the inhabitants is not infrequently spoken of as "granite" too, being shrewd, reticent, labor-loving, and tenacious. Another outstanding industry is education; colleges and schools abound; and there is no place in the world where the gifts and acquirements of the mind enter more fully into the estimate of the man. Enthusiasts sometimes say that

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this is symbolized by the sunshine which abounds and in which the granite of the buildings sparkles. Hard solidity, with the flash and sparkle of intellect—this is the Aberdonian ideal; and Principal Salmond was one of the favorite children of this city.

He received his education at the grammar school, the university, and the Free College of his native place. At the first of these institutions he had for his teacher the famous Melvin, who could teach his pupils how to write a Latin version better than any other man in Scotland; at the second he was such a favorite of Sir William Geddes, the professor of Greek, that he was appointed to act for three years as his assistant; and at the third he enjoyed the close friendship of such teachers as Professor Sachs and Principal Lumsden. Following a course common among the abler and more proficient of Scotch divinity students, he completed his studies in Germany, where he enjoyed the influence, at Erlangen, of such teachers as Delitzsch and von Hofmann, toward whom he entertained a lifelong affection and reverence. The latter's masterly method of so entering a book of Scripture as to take full possession of its contents, exhibiting it at the same time as an organic member of a larger complex of sacred literature, exercised a permanent influence on his own habits of thought and study.

When his academic training was completed, he was appointed minister of Barry, in Forfarshire—a small country charge which, like one or two other places of the same sort in Scotland, has had the knack of choosing as its ministers young men destined to rise to positions of prominence in the church. Here he stayed for eleven years. He was not an orator, his voice being thin and, when raised, somewhat shrill; but his preaching was solid and instructive; and when he happened to be deeply moved, he could speak with remarkable power. The last time I heard him, when he was addressing a great audience on the troubles through which the United Free Church is passing in consequence of the judgment delivered, last August, against her by the House of Lords, he spoke not only with an extraordinary grasp of the subject, but with a depth of passion in which the tones of his voice acquired surprising compass and force. His shrewd hearers at Barry appreciated him, and he appreciated them, gaining that respect for the capacities and possibilities of the common man which is among the prime qualifications of the servant of God in any church. I shall

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never forget the solemn pleasure with which he told us, in the *Senatus*, last autumn, an incident that had occurred to him in connection with the case already mentioned. He was entering a train at Edinburgh, in order to return home after attending a meeting of the Advisory Committee, which has charge of the litigation at present pending, when one of the employees of the railway, requesting him to come aside and talk for a little, confided to him that his mind was perplexed with something; and this turned out to be a fear lest the church, in its legitimate eagerness to repel the interpretation thrust on its principles by the lord chancellor, should be betrayed into saying anything which would compromise its teaching on the subject of election—a doctrine which, he said, had been one of the chief comforts of his religious experience. Principal Salmond was proud that a workingman, belonging to his church, should have his mind so deeply and intelligently occupied with such a profound theme; and it delighted him to be able to set the man's anxieties at rest.

The tastes of the young minister of Barry were, however, academic; and he knew that he was following his true star when, in 1876, he responded to a call to undertake the duties of the chair of systematic theology and the exegesis of the epistles, which had fallen vacant, in the College of the Free Church at Aberdeen. There he remained for the rest of his life, being raised to the principalship of the institution, in succession to the late Dr. David Brown, in 1898, and, at the union of the Free and the United Presbyterian Churches in 1900, surrendering to a colleague the exegetical work of his chair and retaining systematic theology alone.

He could, indeed, have taken any of the subjects in a theological curriculum; for his years at Barry had been well spent, his range of reading was very wide, and he was at all times engaged in adding to his stores of information. The chair of Hebrew being at one time vacant, Dr. Salmond temporarily undertook the duties, and proved thoroughly equal to the occasion. His theology was christocentric in the most literal sense; that is to say, he commenced his dogmatic lectures with the doctrine of Christ and, having thoroughly expounded this, worked backward to God, whom Christ revealed, and to sin, as the occasion of the incarnation, and then forward to redemption and the last things. While he had ample command of the materials for

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the historical and speculative discussion of these various topics, the aspect on which he expatiated preferentially was the exegetical; for he had a passion for the interpretation of both the Old and the New Testaments, and he possessed a singularly comprehensive knowledge of the best that has been written on the books of Scripture both in English and in the languages of the continent. Writes one of his best students:

> It occurred to me this winter to re-read a large part of my notes of Dr. Salmond's lectures on systematic theology. I recommend this excursion into old pastures to my fellow-students of Aberdeen. Their impression of the thoroughness and suggestiveness of these illuminating lectures will be deepened. They will understand, in re-reading, the exactness of the biblical theology which lies behind the dogmatic; and I am not sure if they will yet have found anywhere a clearer analysis of the results of theological thinking.

And he adds:

> I must not close this slight effort of appreciation without recording Dr. Salmond's loyalty to his old students, his unceasing interest in them, his willingness to help them, his unselfish sacrifice of leisure, if he could in any way advance their work.

It is expected of a professor in Scotland that he should not only deliver courses of lectures and preach for old students, but take a share in the public affairs of the place where he resides, and in the church courts of the denomination to which he belongs. To such duties Dr. Salmond gave unsparingly of his time and strength; for he was of a public spirit and possessed business qualifications of a high order. In his native city he devoted himself especially to the cause of education, there being no other kind of public service which the Aberdonians are more inclined to appreciate. For fifteen years he was a member of the school board, which manages the educational affairs of the city; and for six of these years he was its chairman. At various times he acted as an examiner, both in classics and divinity, in the university; and in his later years he was a member of the University Court. Thus, although his own college was not officially connected with the university, he did everything in his power to maintain a good understanding between the two institutions, and, through the friendliness of the authorities of the university, the relation was one of growing cordiality and co-operation.

In his own church, being regarded as an authority on educational

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subjects, he was for many years convener of the Committee on Education, keeping watch over the training of teachers in the normal colleges and the action of Parliament on this subject; and he was also, for a lengthened period, convener of the Committee on the Welfare of Youth, which, by means of a system of examinations and prizes, promotes the interests of sabbath schools and Bible classes throughout the country. He was, indeed, during the last twenty years of his life, one of the most trusted leaders of the church as a whole, being conspicuous for his comprehensive and accurate information on all public questions, his soundness of judgment, and his enthusiasm for progress. The prosecution of Robertson Smith, who was his colleague in the college at Aberdeen, breaking out soon after he became a professor, he took a foremost place among the defenders of the accused in the several courts of the church; and none of those engaged on either side manifested a more intimate knowledge of all the details of this complicated case, or a clearer appreciation of the issues which it involved, than did Dr. Salmond. On questions of biblical criticism his attitude was always advanced and liberal, although he stated his own views with characteristic caution, and had no sympathy with the extreme theories of such critics as Cheyne and Schmiedel.

It was, however, through the press that Dr. Salmond exercised his most extensive influence, and was brought into contact with the scholars and leaders of the church universal.

His literary activity commenced very early; and, after it had commenced, the pen may be said never to have been out of his hand. When a country minister in the obscurity of Barry, his classical attainments were found out by the editors of several large literary undertakings then in progress of preparation; and he contributed translations, with annotations, to *The Ante-Nicene Library* of Dr. Donaldson; the edition of *The Works of St. Augustine*, published by Dr. Dods; as he did, later, to *The Post-Nicene Library* of Dr. Schaff. The range of these translations was wide, including, in whole or in part, the works of Hippolytus, Caius, Julius Africanus, Alexander of Jerusalem, Asterius Urbanus, Antolius, Theognostus, Gregory Thaumaturgus, Archelaus, and John of Damascus, besides St. Augustine, whose *Harmony of the Evangelists*, *Cathechising of the Uninstructed*, and *On Faith and the Creed* had been assigned to him; and,

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by this laborious and scholarly work, he laid the foundation of that acquaintance with the entire range of the history and thought of the church which subsequently often surprised those brought into contact with him. At the suggestion of Principal Fairbairn of Oxford, he was invited to form one of the members of a conference held to discuss priesthood and sacrifice, and consisting partly of Anglicans and partly of Dissenters, the report of the discussions of which has been given to the world by Dr. Sanday; and Dr. Fairbairn has informed me that the extent and accuracy of Dr. Salmond's information excited the admiration of all present. On one occasion, in the course of a debate, one of the Anglican representatives having quoted Irenæus as saying, "Ubi ecclesia ibi Spiritus," Dr. Salmond quietly remarked: "Yes, but remember, the same Irenæus also said: 'Ubi Spiritus ibi ecclesia.'" To joint undertakings for the interpretation of the Scriptures he was often invited to contribute, and, whenever he was able, he responded; thus he wrote on the epistles of Peter for Schaff's *Popular Commentary on the New Testament;* on the epistle of Jude for *The Pulpit Commentary;* on Ephesians for *The Expositor's Greek Testament;* and on the gospel of Mark for *The Century Bible.*

The time came, however, when, instead of merely being a contributor to such undertakings started by others, he was to float such scholarly schemes himself and to stimulate theological productivity by securing the co-operation of other scholars. Thus, he edited a series of "Bible Class Primers," the immediate purpose of which was to assist the efforts of the Welfare of Youth Committee, of which, as has been mentioned, he was convener; and it delighted him to secure, among his contributors, young ministers whose books, produced at his instigation, were their first efforts in literature. But he also was able to obtain the services of some of the foremost of contemporary writers; and he himself did not disdain to spend his time on these six-penny booklets for the young, writing *The Sabbath, The Parables of Our Lord, The Life of Christ, The Life of the Apostle Peter,* and *The Shorter Catechism.* A far more ambitious undertaking was "The International Theological Library," which he planned in conjunction with Professor Briggs, and the issues of which include, among others, such notable works as Driver's *Introduction to the*

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Literature of the Old Testament, Newman Smyth's *Christian Ethics*, Rainy's *Ancient Catholic Church*, and McGiffert's *History of Christianity in the Apostolic Age*. To this series he was himself to have contributed an *Introduction to the Literature of the New Testament*—a task for which the whole course of his studies had fitted him; and it must be reckoned among the serious losses of the theology of our time that he has died without fulfilling this intention. From 1890 till his death he edited the *Critical Review of Current Theological and Philosophical Literature*, an effort to do in English what is attempted in German by the *Theologische Literaturzeitung;* and to every number many pages were contributed by his own hand, these reviews representing such an acquaintance with the current products of the religious press as perhaps no other living man could pretend to.

When a scholar disperses his energies over so wide a field, he runs the risk of leaving no permanent mark anywhere; yet Dr. Salmond was fortunate enough to find one subject to which he was attracted by a strong predilection, into which all his multifarious learning naturally flowed, and on which he produced a work which is acknowledged to be classical and will survive as his literary monument. This is his *Christian Doctrine of Immortality*, given first as a series of Cunningham Lectures, but subsequently worked up, under the impulse of a genuine enthusiasm for the subject, into a book of ample proportions. At the outset of its career it had the good fortune to win from Mr. Gladstone a tribute which aided the circulation; but it has taken its position in virtue of its own merits, displaying, as it does, on every page the fine classical scholarship, the exact exegesis, and the wide historical knowledge of the author; while, at the same time, it unconsciously reveals the depth of his piety, his reverence for the Word of God, and his personal affection for the Redeemer. This brief and imperfect notice cannot be better closed than with the opening words of this book, which breathe the spirit of the writer:

> The eye of man looks wistfully to the end. Life, like love, believes in its own immortality. Heart, and mind too, cry for light upon what is beyond the grave. Nor do they cry in vain. They have their answer in themselves. They have it in the highest measure in those words of the Lord Jesus into whose depths men have never ceased to look since they were first spoken, and from which they have never turned unsatisfied.

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AN INTERVIEW WITH NEW TESTAMENT SCHOLARS[1]

ANSWERS TO QUESTIONS BY PRINCIPAL W. F. ADENEY, M.A., D.D., OF LANCASHIRE COLLEGE, ENGLAND; PROFESSOR D. A. HAYES, D.D., OF GARRETT BIBLICAL INSTITUTE; PROFESSOR A. T. ROBERTSON, D.D., OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY; AND PROFESSOR FRANK C. PORTER, D.D., OF YALE DIVINITY SCHOOL.

6. What is your thought concerning the relation of Jesus' ancestry and parentage to present-day Christian faith in him?

I fear that many minds are disturbed by this question; but only, as it seems to me, through an unfortunate way of handling it, for which some of the most vociferous champions of the faith are responsible. When giving popular lectures on subjects connected with biblical criticism in various parts of England, I am more often confronted with this question from members of the audience than with any other. Evidently it is "in the air." Now, I find that the more thoughtful and educated laymen, as well as Free Church ministers, are quite willing to concede that, whatever may be the historical facts as to the physical mode of our Lord's birth, these facts do not touch the infinitely more important question of his divinity; that this stands sure and certain, whether we believe that he was born from a virgin or not. But in the Church of England, under the influence of the creeds, to which many cling as though they were the most vital and essential elements of our faith, there is a strong tendency to connect the virgin-birth of our Lord with his divinity, so that, if the one were to be abandoned, as it is represented, the other must go too. This is used as an appeal *ad terrorem* to vindicate the virginity of Mary. It is easy to see how it may be turned the other way, with disastrous results. I hold most strongly that this is a fatal mistake. I consider that our reasons for believing in our Lord's divinity should be the reasons which convinced Paul, Peter, John, and apparently all the apostolic church; the virgin-birth does not seem to have been known to any of the great teachers in the early period. This is not a reason for disbelieving it as a historical fact; but it must be regarded as

[1] Continuing the interview published in the August number.

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coming into the region of historical inquiry apart from the fundamental articles of the Christian faith. W. F. A.

I believe that Jesus was conceived by the Holy Ghost and born of the virgin Mary. I believe that any other creed is inconsistent with present-day evangelical church membership. I believe that multitudes who do not subscribe to our creed may and do have saving faith in Christ. D. A. H.

If it should come to be accepted that Jesus was merely the son of Joseph and Mary, it would be very difficult, if not impossible, to retain faith in him as the God-man. It may be that in the abstract the divine essence could be united with the human, both parents being human. That is a purely speculative, philosophical problem that can arise only by getting rid of the entire birth narratives in Matthew and Luke, which is very difficult; for the two gospels give independent, though harmonious, traditions. There remains besides the actual, not ideal, pre-existence attributed to Jesus by Paul and John, which involves the twofold nature and suits exactly the virgin-birth of Jesus. If only the miraculous position of the gospel narratives is rejected, then the bald and revolting charge of the Talmud remains, with gospel support, that Jesus was the illegitimate, though technically legal, child of Joseph and Mary. This was the burden that Mary had to bear in Nazareth; for she could not tell the true story of this birth to any save the most intimate friends. She pondered these things and kept them in her heart. The delicacy and restraint of Matthew and Luke argue for the correctness of the narratives of the birth. Heathen parallels are not real parallels. It is conceivable that one, on philosophical grounds, having rejected the entire narrative and disposed of the charge of the Talmud, may still retain faith in Jesus as the God-man, but it is a very untenable position. However, it is not conceivable that God would have united the divine essence with the nature of a child begotten in the ordinary way out of wedlock. The virgin-birth of Jesus is not only scriptural, but it is the only view that meets all the demands of the delicate situation on rational grounds. A. T. R.

I regard it as important that Christian faith should disengage itself completely from the birth histories of Matthew and Luke. This

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need not express a settled conviction that the stories are not historical, but only a recognition of the fact that they belong to the province of historical research and not to that of dogma. Furthermore, Mark 12:35–37 makes even Davidic descent unessential to Christian faith. Jesus disclaimed being a son of David in the only sense in which this could have significance—that of an acceptance of the Davidic ideal.

F. C. P.

7. What do you regard as essential to Christian faith in respect to the resurrection of Jesus?

The appearance and active life of our Lord after death. There is very strong evidence that the tomb was empty; and no satisfactory explanation of the fact has been forthcoming, except the idea generally accepted in the church that there was a bodily resurrection. Still, this concerns only the form of the resurrection. The reality, and what is of importance to us, is the continued presence and power of the living Christ in the church. (See Rev. 1:18.) W. F. A.

I believe in the bodily resurrection of Jesus. I believe that a man may be a Christian and not agree with me on that point. The essential in Christian faith is the belief in the possibility of the present realization of the life of the risen Christ in the hearts of men.

D. A. H.

The actual resurrection of Jesus from the grave was made the corner-stone of the preaching of the apostles. To this incontestable fact Peter, Paul, and the rest publicly appealed as proof of the claims of Jesus, and the approval of God upon Christ and Christianity. To give up this point is to give up the corner-stone in the argument made by Christ himself about himself. Then the belief that he rose rests upon a delusion. To deny that Jesus rose from the grave, and was seen by the apostles and others, is to leave Christianity without an adequate explanation. They themselves were the chief sceptics of his resurrection. They were with difficulty convinced of it. They refused to believe the women till Peter was able to testify. To say that they saw the spirit of Jesus does not help the situation at all; for that would be a real intervention on the part of God, a miracle, and a miracle as difficult to believe as the resurrection of the body. Christian faith flounders when it doubts this cardinal and well-attested

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fact. The only real difficulty about it is that of miracles, and that difficulty rests chiefly on a wrong conception of God as a God who is not greater than his own laws, who has no personal will higher than objective nature. A. T. R.

I should not wish to make my own view of the resurrection essential to Christian faith; for I recognize that the resurrection, like the birth, is, in a primary aspect of it, a historical question. The birth story embodies the faith that Jesus is the Son of God. I hold this faith, but regard it as independent of the story. What faith do the accounts of the resurrection embody? To me it seems to be the faith that Jesus truly lives as spirit and Lord, and that because he lives we are to live, now in newness of life, and hereafter in oneness with him. But if to others the essential thing appears to be that the divine spirit which was in Christ, the spirit of truth, the spirit of a new life of holiness and love, lives on and works ever for men's enlightenment and salvation, being another than Jesus and yet one with him in character, making his life and truth a perpetual power (see John 14:16 f.; 16:13–15), then I should not be willing to claim that my view, which clings to a more personal presence of Jesus, is essential to Christian faith in general. I prefer to leave room, in view of the historical difficulties with which the matter is confessedly beset, for a view which regards the presence of Christ in a more ideal and less personal way, and rests in that presence of the Father which Christ revealed and communicated. F. C. P.

8. What is for you the decisive or most convincing argument for the future life of the righteous?

The teaching of Christ, confirmed by his resurrection, and supplemented by the fact that those who have best imbibed his spirit, and thus learned to walk most closely in union with God, are most sure that, as he taught, they will never be abandoned to death. W. F. A.

The resurrection life of the man Jesus. D. A. H.

The present existence and power of Christ is the chief guarantee of future life to the righteous. "Because I live, ye shall live also." The testimony of science is only and necessarily negative, though not actually hostile. Positive evidence can come only from the realm of spirit, which science cannot touch. The soul can never be put under the microscope. A. T. R.

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No arguments are to me convincing that do not run back to the one suggested, though in somewhat rabbinic form, by Christ's inference from the phrase, "I am the God of Abraham, Isaac, and Jacob." God is not the God of the dead, but of the living. Those who know that God is their God can lay hold, almost as by a real experience, of the faith that no power, not even death, can dissolve that communion and separate them from the love of God. But this love of God, which is the ground of our hope, is known to us only through our human love and through insight into its eternity and divinity. Not our love of life, but our love of one another, lies therefore at the root of our Christian hope. Few of us, however, could have such confidence in our inner experience of love and of God, if it were not confirmed by the greatest and best of men. That so many of the great company of men of God have held this faith, and that Christ held it, enables lesser souls to make it their own. The fundamental religious experience, that of communion with God in love, resting on our human love as its ground and proof, and the testimony of those to whom this communion has been most real and immediate, are to me the decisive grounds for the hope of life to come. F. C. P.

9. What is your theory of the relation of the synoptic gospels to one another?

I hold that Mark was written first, and subsequently edited in a slightly modified form, so that its primitive roughness was smoothed. Matthew and Luke I consider to be founded on the primitive Mark. For Matthew this was split in five places, and five blocks of Matthew's *Logia* were wedged into the chasms thus made. The infancy and resurrection narratives were added from other sources. Luke, though using the primitive Mark, and also Matthew's *Logia*, in another translation, and less exactly, had several other sources, especially for the infancy and resurrection narratives, and for the Pericope. W. F. A.

Mark was the earliest written. Matthew and Luke were written probably about the same time. They both used Mark or his sources. They were probably independent of each other. D. A. H.

The synoptic problem is the most difficult question in New Testament criticism. Certainty will perhaps never be attained. As a working hypothesis, I regard Mark, Matthew, Luke as the probable order. I think that the oral, documentary, and mutual-dependence

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theories all have an element of truth in them, though neither by itself can explain all the phenomena. A. T. R.

I hold the two-source theory in a form that recognizes a primitive Mark behind our second gospel, and regards the other source, the so-called *Logia*, as a complex line of sources, rather than a finished collection used alike by Matthew and Luke. My view of the sources is such that I think it necessary, in the case of each narrative or saying, to compare all parallels, and attempt by general historical tests, rather than by a pre-established theory, to recover the original form. I also regard it as necessary to try to get behind the literary sources and retrace, where it is possible, the course of the underlying traditions. F. C. P.

10. What is your estimate of the value of the order of Mark's gospel for the chronology of the life of Jesus?

In spite of Papias, I think the order correct in the main. This is indicated by the gradual unveiling and late confession of our Lord's messiahship. W. F. A.

I regard both Luke and John as more helpful, in fixing the chronology of the life of Jesus than Mark. D. A. H.

Mark's gospel I consider excellent for the chronology of the life of Jesus, so far as it goes. It does not, however, cover all the public ministry. But it is an objective and, in the main, chronological sketch of the Galilean and later ministry. A. T. R.

I do not regard the order of Mark's gospel as chronological, except in a few self-evident points. The recovery of a detailed chronology of the life of Jesus seems to me impossible. F. C. P.

11. What is your view of the authorship of the fourth gospel, and of the value of this gospel as a source for the life of Jesus?

I think the fourth gospel rests essentially on the authority of John. If he did not write it with his own hand, or directly dictate it, I hold that there is good reason to believe that he supplied both its incidents and its teachings. I think it most valuable in Clement's way of regarding it as a "spiritual gospel." In this sense it is a real and true *gospel*, i. e., presentment of the Savior. It gives us deeper insight into the spirit of Christ than the synoptics. It is not a photo-

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graph; it is better. It is a lifelike painting by one who understood the soul of his subject. The language of our Lord's teaching is recast in the style of the evangelist. But we have here his most intimate thought as nowhere else in the world. W. F. A.

I follow Meyer, Luthardt, Weiss, Godet, Westcott, Lightfoot, Sanday, Ezra Abbot, Drummond, and other equally good authorities in ascribing the authorship of the fourth gospel to the apostle John. I regard it as an invaluable and incomparable source for the life and teachings of our Lord. D. A. H.

The gospel of John still stands as the work of the apostle. The recent résumé of the controversy in Dr. James Drummond's book is very significant. It is a reflection and contemplative presentation of the career of Jesus from a dogmatic point of view, as is the gospel of Matthew. The wonderful words of Christ are sublimated through the long experience of John, but none the less they are worthy to stand beside the reports in the synoptics. The picture of Christ in John is not so much a new picture as it is an expansion of our view of him already in the synoptics—a picture in singular harmony with the temperament and position of John the beloved disciple.

A. T. R.

The authorship of the fourth gospel is to me still an open question. My inclination, in spite of contrary tendencies in modern criticism, is to see in it the work, though in secondary rather than primary form, of a disciple of Jesus, that is, a witness of his earthly life. As a historical source of the life and teachings of Jesus it must be made subordinate to the synoptic gospels, and judged largely by them; yet at several points its testimony must be reckoned with. I am inclined to put more stress on the personal than on the Hellenistic element as accounting for the peculiarities of this gospel; and I think that criticism has too often spent itself in making allowances for this personality as a disturbing element in the tradition of the life of Christ, and so failed to realize his greatness as an interpreter of the spirit of Christ. F. C. P.

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THE PROPHETS IN THE CHRISTIAN CHURCH

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There was a dreary interval in Jewish history, when it was commonly believed that prophecy was dead.[1] Even the Maccabean leaders, brave and capable as they were, seemed to their contemporaries to be merely filling a gap till a new order of prophets should arise; for that the prophetic age would return was not doubted by any devout Jew. Perhaps things never went so ill with the Jewish people as they supposed. During the two centuries before Christ a breath of prophetic inspiration passed from time to time over the dry bones of the nation, and there were stirrings of life which spoke of the presence of the Spirit. We feel it in the strenuous work of the Maccabees themselves, and in the zeal of the *Chasidim* and the earlier Pharisees, and it is perceptible in some at least of the literary products of the period—in Enoch[2] and the third book of the Sibyllines, in the Psalms of the Pharisees and the Wisdom of Solomon. The Christian era opens with a revival of formal prophecy at Jerusalem. The second gospel recognizes prophetic gifts in the priest Zacharias, in Simeon, in Hannah of the tribe of Asher.[3] As for John, the son of Zacharias, he was not only accounted a prophet by his own generation, but pronounced by our Lord to be something more—the prophet in whom the long succession of the Old Testament canon had reached its climax· "All the prophets and the law prophesied until John."[4]

Prophecy in the Christian church began with the founder of the church. Jesus was regarded as a prophet by the crowds who hung upon his teaching both in Galilee and at Jerusalem; and the woman of Samaria, to whom he was at first no more than a Jew upon his travels, came to the same conclusion after his conversation with her.[5]

[1] Ps. 74:9; 1 Macc. 4:46; 9:27; 14:41.

[2] St. Jude's ἐπροφήτευσεν . . . . Ἐνώχ is not without truth.

[3] Luke 1:67; 2:25, 36. [4] Luke 1:76; Mark 11:32; Luke 7:26; Matt. 11:13.

[5] Matt. 16:13 f.; 21:11; John 4:19.

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Nor did our Lord hesitate to accept this account of his mission.[6] Moreover, he pledged himself to found a school of prophecy. The church was to possess, not only scribes,[7] teachers whose task it would be with competent learning to carry on and expound the Christian tradition, but "prophets" also, inspired teachers, through whom the voice of God would make itself heard again as in the days of the Old Covenant—men capable through the Spirit of guiding believers into new fields of life and thought; and these Christian prophets are classed with the prophets of the Old Testament as men who shared the same work and must expect to receive the same treatment at the hands of their own generation.[8] If we accept the testimony of the fourth gospel, Jesus provided for the fulfilment of this hope by his promise of another Paraclete. The office of the Spirit of Christ, as described in John 16:8 ff., is largely prophetical: "He will convict the world in respect of sin . . . . He shall guide you into all the truth . . . . He shall declare unto you the things that are to come . . . . He shall take of mine, and shall declare it unto you"—these energies of the Paraclete are all on the lines of Old Testament prophecy. The work of the Spirit will under the New Covenant be extended, magnified, even transfigured; but substantially it will be the same as of old.

Upon the coming of the Spirit-Paraclete, the church at once accepted her position as a prophetic body. The sons and daughters of the new Israel, even their bondmen and bondmaidens, were called, as Peter gathered from the prophecy of Joel, to join the goodly fellowship of the prophets.[9] But in the Christian as in the Jewish church the prophetic spirit, which belonged potentially to the whole community, found expression chiefly in the words of individuals charged with special gifts. Peter's own speeches, as reported in Acts, chaps. 2–4, rise in places to an elevation which, under the circumstances, suggests prophetic power. Of the seven, two at least—Stephen and Philip—spoke and acted as men who were moved by the Holy Spirit.[10] But the first definite reference to Christian prophets occurs in Acts 11:27. It must have been shortly before the famine in the time of Claudius, about 45 A. D., that a band of prophets went down from

[6] Mark 6:4; Luke 11:49. [8] Matt. 23:34; Luke 11:49.
[7] Matt. 13:52. [9] Joel 2:28 f.; Acts 2:8. [10] Acts 6:5, 8; 7:29, 39.

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Jerusalem to visit the church which was then rising at Antioch under the hands of Saul and Barnabas. A year or two afterward we find "prophets and teachers" ministering to the Lord in the church at Antioch, and among the five who are mentioned appear the names of Saul and Barnabas.[11] Later again, after the council at Jerusalem, the mother-church strengthened the hands of Barnabas and Saul at a critical moment by sending with them to Antioch Judas Barsabbas and Silas, "themselves also prophets."[12] Seven years after this, the four daughters of Philip the evangelist are found exercising prophetic gifts at Cæsarea,[13] and on the same occasion a prophet comes down from Judea to the seacoast and predicts Paul's coming captivity; his name is Agabus, and it is not unreasonable to suppose that he is the Agabus who in 45 A.D. predicted the Claudian famine.[14] These are all the references to Christian prophecy in the Acts, if we except the cases in which spiritual gifts were conveyed through the laying on of an apostle's hands;[15] but such transient manifestations of the Spirit probably did not constitute a claim to rank among the prophets of the church.

From what has been said it appears that the movement began in the mother-church at Jerusalem, whence came the earliest and perhaps all of the Christian prophets mentioned in the Acts. From Jerusalem the new prophecy made its way to Antioch, and from Antioch it was carried westward by Saul, and possibly in some measure also by Barnabas and the other prophet missionaries named in Acts, chap. 13. The epistles of Paul supply our chief materials for an account of Christian prophecy, as it existed in the Pauline churches of the first century. In his earliest letter the church at Thessalonica is warned not to quench the Spirit by making light of prophesying, as men of Greek origin were perhaps specially tempted to do; the fire of the Spirit may have burned low and dull in the local prophets, who were but recently reclaimed from heathenism, but it would be ill for the church if she thought scornfully of a divine gift because of the human imperfection which accompanied it.[16]

[11] Acts 13:1 ff. Ramsay's suggestion (*St. Paul*, p. 65) that "the variation between the connecting particles καί and τε marks a distinction between these prophets, Barnabas, Symeon, and Lucius, and two teachers, Manaen and Saul," appears to us to be hypercritical and unnecessary.

[12] Acts 15:32. [14] Acts, chap. 21; cf. 11:28.

[13] Acts 21:8. [15] Acts 8:16; 19:6. [16] 1 Thess. 5:20.

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From the next group of letters we learn more. There were prophets at Rome, it seems, before Paul had set foot in this city; possibly they had come direct from the mother-church. In any case, Paul, when writing to the Roman church, is careful not to overlook prophecy as an element in Christian life; it is one of the *charismata* which the Spirit distributes to the members of Christ as he will, and which they must use, if they have received it, as their spiritual capacity permits.[17] But it is to the first epistle to the Corinthians that we owe most of our knowledge of the conditions under which the gift of prophecy was exercised in the first days. Circumstances called for a full discussion of the place which the *charismata* held in the life of the Corinthian church, and a whole section of the epistle (12:1—14:40) is devoted to the subject. The apostle strives to guard against too high an estimate of any spiritual gift, but at the same time among spiritual gifts he claims the highest place for prophecy. The Corinthians made too much of spiritual gifts in general, but more especially of such gifts as powers of healing, and *glossolalia;* like the Thessalonians, they were evidently disposed to make light of "prophesyings," in comparison with these more showy endowments. Paul meets this tendency by assigning to prophecy the first place among the *charismata.* Prophets take rank next after apostles, before ordinary teachers, before workers of miracles or speakers with "tongues," before persons endowed with gifts of administration and government.[18] Reasons are given for this judgment which disclose the scope and methods of Christian prophecy. The prophet, considered in his ideal condition, "knows all mysteries and all knowledge."[19] When he prophesies, his words are for the building up of the faithful, the strengthening of the weak, or the comforting of the distressed;[20] when he prays or offers the eucharistic thanksgiving in the congregation, his spirit and his understanding are both engaged, and even the *idiotae*—those members of the church who possess no special gifts—can follow and respond

[17] Rom. 12:6, κατὰ τὴν ἀναλογίαν τῆς πίστεως; cf. 12:3, ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

[18] 1 Cor. 12:28; cf. Eph. 4:20; 3:5; 4:21; in the last passage even the evangelist, i. e., the Christian who carries his faith into new regions, the pioneer of a nascent Christianity, is subordinated to the prophet.

[19] 1 Cor. 13:1. [20] 1 Cor. 14:3, εἰς οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.

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with a hearty "Amen;"[21] when he teaches, he informs and instructs his hearers.[22] Thus in all his ministrations the Christian prophet appeals to what is highest and best in man, and the practical benefit which the church receives from prophecy is proportionally great. To believers it is a sure sign of the divine presence and working; to unbelievers it may be the means of awakening and conversion. The apostle in his zeal imagines a whole congregation seized with the divine *afflatus*, and each believer prophesying in his turn—"would God that all the Lord's people were prophets!"[23] and he sees the heathen, who flocked in to listen, mown down by the sharp, two-edged sword of the word in the hands of the prophetic church.

From this passage it is clear that the Christian prophet took an important part in the conduct of the primitive assemblies; whether he was an officer of the church or not, no restrictions were laid upon the exercise of his gift beyond those which decency and good order might impose. At Corinth there was need of some repression, for the assemblies had become the scene, not only of confusion, but of unseemly rivalry and self-display; when the church met on the first day of the week, nearly every member was eager to present a contribution to the spiritual *eranos*, whether it was a psalm, or an instruction, or a "tongue," or its interpretation, or an apocalyptic vision.[24] It was therefore necessary to lay down certain rules for the conduct of the weekly gathering, and those which relate to prophecy concern us here. They are simple enough: "Let no more than two or three prophets be heard at the same assembly, and let only one speak at a time. If, while a prophet is still speaking, a second should rise in the body of the assembly, and say, 'A revelation has just been made to me,' the first is to desist; and the second in like manner may be called upon to give place to a third." In the working out of this scheme certain safeguards were necessary, and Paul is careful to provide them. The rule which limits the number of speakers on any one occasion is not to be taken as prohibiting the free exercise of prophetic gifts by any member of the church; "ye all

[21] 1 Cor. 14:15. [22] 1 Cor. 14:19, ἵνα καὶ ἄλλους κατηχήσω.

[23] Numb. 11:29. The picture drawn in 1 Cor. 14:24 is of course ideal only. Even at Corinth but a portion of the members of the church possessed prophetic powers; see 1 Cor. 12:29, μὴ πάντες προφῆται;

[24] 1 Cor. 14:26.

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can prophesy one by one;"[25] i. e., no monopoly is to be enjoyed in this matter by prominent or popular members; all who claim to be prophets are to be allowed a hearing in due course. On the other hand, the congregation is protected against impostors or enthusiasts by being invested with authority to judge of what is said; "let the others discern,"[26] the apostle adds. It was the privilege of the audience to use their critical faculty, refusing what common-sense or Christian intuition condemned, and even in the case of a true prophecy discriminating between the human element and the divine.[27]

In the Pastoral Epistles the Christian prophets come into sight in one connection only, and in reference to an incident which belongs to an early stage in their history. When, after separating from Barnabas, Paul, now on his way with Silas to new scenes of apostolic work, visited the churches which he had founded in Lycaonia, he chose Timothy for a second colleague, on the recommendation of the local congregations, as the Acts inform us.[28] From 1 Timothy (1:18; 4:14) we gather that the recommendation was voiced in fact by the prophets, who pointed out Timothy as worthy of the office, and were present when he received the laying on of hands from the presbytery. As in Paul's own case, the formal separation of Timothy for this work to which he was called was made by the officers of the church; but the call came from the Spirit through the prophets. It is a crucial instance of the far-reaching influence exercised by this non-official, but highly important, class of men from the first days of their appearance in the church.

The prophets of Paul's time have left no literary remains;[29] if their work was of permanent value, the form was ephemeral. One prophetic writing holds a place in the New Testament, but in its present shape, at least, it seems clearly to belong to the last decade

[25] 1 Cor. 14:31. [26] 1 Cor. 14:29; cf. 1 Thess. 5:21.

[27] It is noteworthy that the *Didaché* expressly abandons this right (§11: *πάντα προφήτην λαλοῦντα ἐν πνεύματι οὐ πειράσετε οὐδὲ διακρινεῖτε*, "Ye shall not test or judge any prophet speaking in the Spirit"), falling back on the test proposed in the Sermon on the Mount (Matt. 7:16).

[28] Acts 16:1 ff., *ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν*. See Hort, *Ecclesia*, pp. 18 ff., for the identification of this occasion with that referred to in 1 Tim. 1:4.

[29] Unless we may claim for them the fragment of a Christian hymn in Eph. 5:4, or the "faithful sayings" of the Pastoral Epistles.

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of the century, and, if so, it is divided from the latest epistle of Paul by some thirty years. "The Apocalypse of Jesus Christ," which "he sent and signified by his angel unto his servant John," repeatedly claimed to be a prophecy,[30] i. e., a book written by a Christian prophet with a prophetic purpose.

Paul, indeed, distinguishes "revelation" (*apocalypsis*) from "prophecy," but only as he distinguishes "knowledge" and "teaching" from "prophecy;"[31] though knowledge and the gift of teaching are not in themselves equivalent to "prophecy," yet the ideal prophet possesses and uses both, and similarly he possesses and uses the gift of apocalypse. Prophecy need not be apocalyptic, but it may be, and often is, such; and, as a matter of fact, the prophesyings of the apostolic age were doubtless to a great extent apocalyptic. Such certainly is the one surviving Christian prophecy of the time; though there are not wanting in the book other elements of prophetic energy—exhortations, consolation, conviction—the revelation of the invisible and the future largely predominates.

In the book of Revelation we read much, as it is natural that we should, about the Christian prophets. From the writer's point of view, they are the most prominent members of the Asian churches. Unless we adopt the improbable conjecture that the Angels of the Seven Churches represent the rising monarchical episcopate, the Apocalypse contains no reference to local church officers. It is impossible that the Pauline churches of Asia can have been without a presbyterate; it is nearly certain that by 95 A. D. the episcopate had begun to show itself in some of them. But these officials are ignored by the prophet-author; with pardonable short-sightedness, he overlooks all but the charismatic ministry. From his point of view the church in every Asian city consists of two orders, the prophets and the saints, "in mystical language the Spirit and the Bride;"[32] once we read of "Saints, Apostles, and Prophets,"[33] but never of "the Saints with the Bishops and Deacons."[34] In one famous passage the whole church is represented by two witnesses who prophesy, and are styled "the two prophets."[35] To prophesy is the church's *raison*

[30] Rev. 1:3; 10:11; 22:7, 10, 18 f.

[31] 1 Cor. 14:6, ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ.

[32] Rev. 11:18; 16:6; 18:24; 22:9, 17.

[33] Rev. 18:20.

[34] Phil. 1:1.

[35] Rev. 11:3, 10.

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d'être; the "witness of peace" and the "Spirit of prophecy" are practically identified.[36] Evidently the writer of the Apocalypse fully reciprocated Paul's sense of the high importance of Christian prophecy, if he did not even go farther. Although with Paul he would have confessed that prophecy is in its nature partial, and therefore one of the things which shall be done away when that which is perfect is come,[37] we cannot conceive of the apocalyptist as entertaining a suspicion that it would in fact be "done away" within a century from his own time, or even before the coming of the Lord. The prophets of the Asian churches had attained a solidarity unknown to the prophets of Paul's generation; as we see them in the Apocalypse, they are an order, almost a *clerus*, eclipsing the local ministry, and bound together by an unmistakable *esprit de corps*. If John the apocalyptist is John the apostle, he never insists on the fact; he does, indeed, claim for the apostolate a permanent place in the economy of the church,[38] but he is content to take rank among the prophets, with whom the destinies of the church seem to him to be durably linked.

We are now in a position to glean from the New Testament a first-hand impression of the Christian prophet, as he was known to the church of the apostolic age. There could have been few churches in which he was not a familiar figure during the second half of the first century. From Jerusalem the new prophecy had traveled to Antioch, and from Antioch to Asia Minor and Greece; to Rome it had gone perhaps straight from the mother-church, and it was there before Paul. When it reached a church, the gift probably showed itself, as at Corinth, in a sudden impulse which seized members of the society as they sat in the assembly; a Christian who was touched by the divine afflatus would feel himself constrained to rise and address his brethren, and if his word struck home, and the experience was repeated, he would come to be recognized as a "prophet." His rôle would be distinct from that of the ordinary church teacher. The teacher delivered to the congregation what he had received from an apostle or an evangelist, or had gathered for himself out of the Old Testament; he was the vehicle of the Christian traditions, which in

[36] Rev. 19:10. [37] 1 Cor. 13:8 f. [38] Rev. 21:14.

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the next century was crystallized into symbolical forms. The prophet might or might not be a teacher; but, *qua* prophet, he spoke as the direct organ of the Holy Spirit, expounding, and at times revealing, the divine will. On occasions he might be moved to declare the will of God with regard to individuals, as was done in the case of Saul, and again in the case of Timothy; or to foresee events in the near future, like Agabus; or even to take a far-reaching view of the destinies of the world and the church, as it was given to the author of the Apocalypse to do. But more usually the prophet was simply the inspired preacher of righteousness, who spoke with a power which carried conviction to believers and unbelievers alike; when he addressed them, men felt that God was present and at work in their consciences. But whatever the direction that prophecy took, its immediate dependence on the Spirit gave it a first-rate importance. The prophet belonged to the primary teachers of the faith; together with the apostles, and subordinate to the apostle only, he took his place among the foundation stones on which was to be raised the great superstructure of the future church;[39] with the apostle, he was in a manner the common property of the whole church, and not simply a private member of the community where he lived. Hence the first prophets, like the apostles, were more or less itinerant, as we learn from the Acts. How far this practice was continued in the Pauline churches there is nothing to show, but we meet it again in the *Didaché*, where the prophets are an itinerating body, and do not settle down except on the invitation of the local churches which they visit. Prophets when settled, however, were, if found worthy, highly honored; "they are your high-priests," says the *Didaché*, quite in the spirit of Paul's and John's appreciation of the order.

But the new prophecy, even within the period covered by the New Testament, was not without its dangers and premonitions of decay. Some of these are already revealed in the first epistle to the Corinthians; the indiscriminate exercise of the gift at Corinth had led to confusion, if to nothing worse. It was necessary to remind the church that "the spirits of the prophets are subject to the prophets;" i. e., that it rested with the prophet himself to make a right use of his gift. If he neglected to exercise a wide self-restraint,

[39] Eph. 2:21.

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inspiration might degenerate into fanaticism, and the mind become the victim of its own excited thoughts; and mere soothsaying—*manteia*, and not true *propheteia*—would be the result. So long, indeed, as there existed, side by side with prophecy, the corresponding gift of "discernings of spirits,"[40] not much harm could come to the church from the vaporings of unwise prophets; but when Christian discernment had lost the edge of its first vigilance, serious evils might arise from this cause, as the history of Montanism amply demonstrates. In apostolic times a more immediate danger was created by spurious prophecy. Of the coming of the pseudo-prophet the Master had given no uncertain warning; he saw that a revival of prophecy must bring with it a recrudescence of the base imitations which had dogged the steps of the prophets of Israel.[41] The later books of the New Testament bear witness to the fulfilment of his anticipation. Paul's words, "Abstain from every form of evil,"[42] when read in connection with their context, show that this danger was imminent when he wrote the first of his epistles. In John's later years it had already come: "Believe not every spirit," he writes, "but prove the spirits whether they are of God, because many false prophets are gone out into the world."[43] At Thyatira there was a "Jezebel" within the church, propagating Nicolaitan laxity of life with the authority which belonged to one who gave herself out to be a prophetess.[44] The writer of Second Peter, who, if not the apostle Peter, assumes the standpoint of the apostle, draws a parallel between the false prophets of Israel, and the false teachers who will presently arise within the church and "privily bring in destructive heresies, denying even the Master that bought them." He refers, as it seems, to the two worst features of primitive heresy, immorality and christological error. To lower the standard of Christian purity, and at the same time undermine the church's faith in the reality of the incarnation, would, indeed, be a masterpiece of Antichrist, and all the more disastrous if it were brought about by prophets who professed to be moved by the Spirit of Christ.

Notwithstanding these dangers, prophecy held its ground in the Christian church to the end of the century, and no withdrawal of

[40] 1 Cor. 12:10; 14:29. [42] 1 Thess. 5:22.
[41] Matt. 7:15; 24:11, 24. [43] 1 John 4:1. [44] Rev. 2:20.

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the Spirit of prophecy seemed then to be at hand; indeed, the Apocalypse, as we have seen, represents the prophetic order as supreme in the affairs of the churches of Asia as late as the end of the reign of Domitian. Yet by that time the seed of its decline must have been already sown. Even in the remote church whose condition is reflected in the *Didaché* the local ministry has begun to assert its claims to rank as high as the charismatic orders;[45] abuses of prophetic gifts were more numerous and flagrant; and the worthier prophets had shown a tendency to settle down—an arrangement which could not fail ultimately to transform them into local office-bearers. In Asia the rise of the episcopate must have meant the decline of the prophetic order; for there was plainly no room in a single community for both bishop and prophet, unless the two characters were sustained by the same person, which may sometimes have happened. From these and other causes, prophecy declined so rapidly after the death of John that it was practically extinct, except in Montanistic circles, by the end of the second century. Montanism, which aimed at resuscitating the prophetic gift, dealt the death-blow; for how could any upholder of the catholic episcopate claim a power which the Phrygian sect had converted into a symbol of rebellion against the constituted authorities of the church?[46]

The question forces itself upon the mind whether, together with the name of prophets and the formal use of prophesying, the church has lost the essence of the divine gift. It may be urged, in support of this view, that apostles and prophets, from the nature of their work, belonged exclusively to the first age of the church; and that, as soon as the church acquired a regular ministry and a definite rule of faith, the *charismata* were no longer necessary to her well-being, and presently died away, as seed-leaves die at the base of a plant-stem which has begun to put forth ordinary foliage. And this is doubtless true of the forms which prophecy assumed in the primi-

[45] *Did.*, 15.

[46] The church herself did not at once resign herself to the loss of prophecy; cf. Apollinarius *ap.* Eusebius, *Historia Ecclesiastica*, 5:17, δεῖν γὰρ εἶναι τὸ προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ μέχρι τῆς τελείας παρουσίας ὁ ἀπόστολος ἀξιοῖ. But the exigencies of controversy, added to the growing officialism of the church, succeeded in silencing this conviction, and the church ceased to prophesy, leaving Montanism in possession of a claim which rightly belonged to the church.

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tive church, and which were products of the immaturity of the first age. The scenes which attended the exercise of the gift at Corinth in Paul's day, and even the more orderly methods prescribed by the apostle, are intolerable to the modern sense of what is due to the dignity of public worship. Nor could the church of this age brook the interference of an unknown itinerant, perhaps not an officer of its own commission or of any other recognized Christian body, in the official duties of the local ministry; nor, again, could designation to high office be left to an irresponsible voice raised in the congregation, and representing itself as the organ of the Holy Spirit. No one desires to recall these features of primitive Christian prophecy. They would be as incongruous as archaic revivals usually are, and mischievous in a high degree. No one whose judgment deserves consideration wishes even to restore the title of "prophet" or the use of "prophesying."

But the energy of the Holy Spirit is not tied to primitive methods and names, or to those of any one age or generation. In the things of the Spirit, as in other spheres, principles remain unchanged, while the ***modus operandi*** varies. The essence of Christian prophecy consists, according to the one prophet of the New Testament canon, in "the testimony of Jesus;"[47] i. e., the witness which he bears to the church, and which the church repeats to the world. In proportion as this witness is borne clearly and convincingly by the Christian society in any age, that age possesses and exercises, according to its own capacities, the prophetic gift. The same is true of individual Christians. While every loyal disciple, according to his measure, bears witness to the Master, this witness in some lives rises to the level of actual prophecy, though it is no longer called by that name. Few who read these words will not have met with some man or woman who has manifested the best qualities of the ancient prophet in his depths of personal conviction, his power of speaking straight to the hearts of men, his grasp on the things of the Spirit, his faculty for reading character and interpreting experiences, his moments of insight into the unseen or of outlook into the future.

Our modern prophets are to be found in every class of life,

[47] Rev. 19:10; cf. John 16:1 ff.

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among laymen as well as within the ranks of the clergy, among the simple and uneducated as well as among men of culture and marked natural powers. The same Spirit works in all, though his gifts take shape and color from the materials on which he operates, and are molded by the surroundings in which they are cast. If we had to select two manifestations of the prophetic Spirit which are specially characteristic of our own time, we might find them in the increased spiritual power exerted by the modern pulpit, and the high tone of much of the Christian literature which issues from the modern press. Perhaps we can point to no modern Chrysostom or Augustine, no Bernard of Clairvaux or Thomas à Kempis, no Savonarola, no Whitefield or Wesley; but has any age since the first yielded so great a harvest of Christian teaching marked by the "demonstration of the Spirit and of power"? This result cannot be attributed altogether to the spread of education, or even of religious knowledge. Mere knowledge in spiritual things is not power, and power may even exist in a high degree where knowledge is scanty. The story of our most recent religious awakening has shown that great spiritual effects can be obtained without any great educational advantages or a striking personality. Such movements as the Welsh revival of 1904–5 recall even some of the external conditions of the primitive prophesyings; but imperfections of this nature may be forgiven when by common consent the fruits show that the Spirit of God has been at work. The churches of the twentieth century will have gained more than we can say, if they are roused to that full sense of a divine presence and co-operation which was the strength of the early Christian societies. If in these days we do not need a new order of prophets or a new apocalypse, we have certainly not outgrown the want of a fresh illapse of spiritual power on those who teach and those who learn. It is in this direction that we may look for new developments of Christian prophecy.

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THE BIBLE IN AMERICAN COLLEGES

One of the most significant facts in respect to the development of our American colleges and universities, as also in respect to the progress of Bible study in this country, is the increasing number of colleges that are offering regular courses of instruction in the Bible, and the number of college students who are pursuing these courses. Parallel with this increase in biblical instruction in the colleges and under the instruction of the faculties, there has been an even more marked development of Bible study under the direction of volunteer organizations, such as the Young Men's Christian Association, the Young Women's Christian Association, and the like.

Believing that the readers of the *Biblical World* would be interested to know the facts in respect to this matter somewhat accurately, the editors recently addressed to the presidents of all the colleges of the United States a letter asking for the statistics upon the following four points: (1) the number of students in college; (2) the number of students doing biblical work in regular college classes; (3) the number of college students in classes conducted under Y. M. C. A., Y. W. C. A., "Bible Chairs," etc.; (4) an estimate of the number of college students in regular attendance on other Bible classes, as in adjacent churches, etc. It was requested that the figures should in each case cover college students only, excluding students in preparatory schools as well as graduate and professional students. The reason for these exclusions was not that it is a matter of no interest to know how many students are pursuing biblical studies in preparatory schools, and in graduate and professional schools, but that, for the purpose of comparison between different colleges, it was deemed best to limit the present effort to the obtaining of statistics referring to students in college classes only.

Of the five hundred colleges addressed information was obtained from 271, those not replying being almost without exception among the smaller colleges of the country, or technological schools. The

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results obtained are presented in the following tables. The colleges are grouped by states. The figures in the first column following the name of the college indicate the number of students in college; those in the second column, the number of students doing biblical work in regular college classes; those in the third column, the number of college students in classes conducted under the Y. M. C. A., Y. W. C. A., Bible Chairs, etc.; those in the fourth column, the estimated number of college students in regular attendance on other Bible classes than those named above. A blank in the place of a number signifies that no information sufficiently accurate to be of value could be obtained. It will be observed that the sum of the figures in the second, third, and fourth columns frequently exceeds the number in the first column, reflecting the fact that many students are pursuing biblical study in more than one of the three ways indicated. For this reason, and because we have no means of determining the precise number of students thus counted more than once, it is impossible from these tables to ascertain the total number of students pursuing biblical work in these colleges. The figures at the end of the table show the total in each case, but the sum of these three totals would be an overestimate of the total number of students doing biblical work of any kind. On the other hand, it must be remembered that from some 230 colleges no report was received, and that from some of those reporting the figures fall short of the facts. Incomplete though the statistics thus are, they present a body of facts both interesting and instructive.

ALABAMA				
Howard College	176	60	20	150
Southern University	159	159	70	0
Hartselle College	150	0	0	100
Lafayette College	200	0	0	0
University of Alabama	303	0	25	75
ARIZONA				
University of Arizona	50	0	0	5
ARKANSAS				
Ouachita Baptist College	469	50	0	...
Philander Smith College	23	23	23	23

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CALIFORNIA				
University of California	2,469	...	370	155
Mills College	45	45	0	0
Pomona College	183	28	70	40
California College	7	0	6	7
Leland Stanford Junior University	1,540	65	200	40
University of Southern California	153	14	40	53
COLORADO				
University of Colorado	685	0	62	250
Colorado College	569	67	98	...
CONNECTICUT				
Trinity College	155	155	...	...
Wesleyan University	305	56	45	...
Yale University	2,200	150	450	18
DELAWARE				
State College for Colored Students	50	0	...	...
DISTRICT OF COLUMBIA				
Gallaudet College	76	76	15	3
FLORIDA				
University of Florida	225	...	75	200
Rollins College	27	8	0	9
GEORGIA				
University of Georgia	375	0	25	75
Atlanta Baptist College	16	13	11	15
Atlanta University	44	8	0	40
Mercer University	200	31	40	80
IDAHO				
University of Idaho	332	0	75	...
ILLINOIS				
Hedding College	216	12	100	150
Illinois Wesleyan University	125	25	25	40
Blackburn University	122	40	25	...
Carthage College	49	40	12	...
University of Illinois	3,729	56	600	300
University of Chicago	1,980	138	200	...
Austin College	...	...	...	30
Eureka College	260	75	110	35
Northwestern University	860	50	200	100
Ewing College	236	10	35	...
Knox College	130	...	20	...
Lombard College	70	20	0	20
Greenville College	263	28	...	40
Illinois College	165	11	32	40
Lake Forest University	151	34	72	...
McKendree College	152	25	20	50

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ILLINOIS—*continued*				
Lincoln College	93	0	10	...
Northwestern College	116	116	85	...
Augustana College	104	104	0	104
Rockford College	155	20	...	...
Shurtleff College	178	12	25	...
Westfield College	120	40	25	...
Wheaton College	250	15	45	...
INDIANA				
Indiana University	1,600	0	400	300
Wabash College	250	80	60	...
Concordia College	220	120	...	...
Franklin College	80	...	10	...
De Pauw University	752	236	35	...
Hanover College	75	...	20	...
Butler College	180	82	...	60
Union Christian College	125	5	50	30
Moore's Hill College	220	30	40	10
University of Notre Dame	900	900	0	0
Earlham College	408	95	175	0
St. Meinrad Seminary	45	45	...	...
Taylor University	37	37	...	...
INDIAN TERRITORY				
Henry Kendall College	15	15	0	...
IOWA				
Coe College	309	115	125	...
Wartburg College	109	109	...	...
Amity College	23	23	18	...
Des Moines College	50	14	20	40
Drake University	350	50	150	100
Parsons College	71	51	36	35
Upper Iowa University	133	85	85	...
Iowa College	380	165	220	50
Lenox College	45	45	45	45
Simpson College	792	116	100	...
State University of Iowa	1,305	0	197	100
Graceland College	10	0	0	4
Iowa Wesleyan University	350	25	65	...
Cornell College	379	67	160	35
Penn College	147	35	65	50
Central University of Iowa	29	2	7	7
Tabor College	52	15	20	...
Western College	48	22	22	0
KANSAS				
Baker University	324	66	260	50
College of Emporia	94	65	50	25
University of Kansas	900	...	157	...
Ottawa University	165	14	50	100
Kansas Wesleyan University	45	0	40	0
Washburn College	247	10	60	...
Fairmount College	82	42	15	50
St. John's Lutheran College	60	20	...	...
Southwest Kansas College	70	29	40	35

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KENTUCKY				
Berea College	34	32	14	5
Georgetown College	274	34	60	190
Liberty College	175	0	...	...
Kentucky University	342	64	41	264
Bethel College	129	35	6	50
LOUISIANA				
Louisiana State University	53	...	18	...
Louisiana Female College	67	0	19	...
Leland University	25	13	25	17
Tulane University	626	0	40	150
MAINE				
Bowdoin College	280	20	90	25
Bates College	353	125	54	75
University of Maine	540	...	...	...
Colby College	243	0	60	10
MARYLAND				
St. John's College	205	20	15	0
Johns Hopkins University	183	2	43	25
Maryland Agricultural College	248	0	75	200
Washington College	83	5	50	10
MASSACHUSETTS				
Amherst College	412	27	105	0
Boston University	600	75	65	450
Harvard College	2,009	51	175	...
Radcliffe College	417	20	22	...
American International College	21	21	40	...
Williams College	443	84	100	...
Smith College	1,061	287	175	20
Mt. Holyoke College	674	347	219	...
Wellesley College	1,050	526	283	50
MICHIGAN				
Adrian College	132	15	40	...
Albion College	200	151	100	...
Alma College	86	86	...	...
University of Michigan	4,200	100	400	200
Hillsdale College	125	80	55	...
Kalamazoo College	181	48	40	100
Olivet College	130	74	55	...
MINNESOTA				
Augsburg Seminary	38	38	...	...
University of Minnesota	1,905	0	396	...
Carleton College	262	100	64	35
St. Olaf College	131	131	100	...
Macalester College	204	176	45	15
Gustavus Adolphus College	55	55	50	55
Parker College	12	5	3	10

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MISSISSIPPI				
Rust University	20	20	...	...
University of Mississippi	355	...	12	...
MISSOURI				
Southwest Baptist College	92	27	0	30
Clarksburg College	105	30	...	85
University of Missouri	595	...	420	300
Central College	61	61	62	...
Westminster College	75	75	40	...
Pritchett College	116	18	0	60
La Grange College	130	40	40	...
William Jewell College	319	125	73	...
Missouri Valley College	111	105	20	111
Western Bible and Literary College	50	50	...	...
Park College	175	175	0	175
St. Louis University	212	52	0	0
Washington University	281	0	33	...
MONTANA				
University of Montana	360	...	15	...
NEBRASKA				
Union College	50	25	...	...
Doane College	135	15	35	28
Hastings College	35	35	...	15
University of Nebraska	2,500	45	220	150
Nebraska Wesleyan University	170	65	152	...
NEW HAMPSHIRE				
Dartmouth College	857	25	200	...
NEW JERSEY				
Rutgers College	225	...	75	...
Princeton University	1,210	...	394	...
NEW YORK				
Alfred University	119	25	17	75
Wells College	140	79	...	...
Adelphi College	280	6	50	150
Elmira College	230	154	100	120
Polytechnic Institute of Brooklyn	100	0	...	...
Barnard College	505	0	30	0
Hamilton College	200	200	30	0
Colgate University	228	0	50	25
Cornell University	3,317	0	395	100
Columbia University	527	0	70	250
University of Rochester	292	15	20	...
Union College	246	0	50	50
Syracuse University	2,451	125	357	...
Vassar College	985	150	200	0

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NORTH CAROLINA				
St. Mary's College	120	66	...	...
University of North Carolina	667	30	100	100
Biddle University	120	120	89	100
Davidson College	227	224	110	25
Guilford College	80	2	65	80
Collegiate Institute	82	45	...	82
Catawba College	19	14	14	...
Shaw University	53	53	35	20
Wake Forest College	313	66	100	200
NORTH DAKOTA				
State University of North Dakota	201	0	75	100
OHIO				
Buchtel College	81	0	0	60
Baldwin University	404	53	45	300
Cedarville College	89	40	0	70
University of Cincinnati	623	15	0	...
Western Reserve University	492	275	100	50
Capital University	76	70	...	...
Ohio State University	1,835	21	556	...
Defiance College	69	20	46	...
Ohio Wesleyan University	503	...	315	...
Kenyon College	128	91	0	0
Denison University	297	...	210	175
Hiram College	315	77	120	...
Marietta College	96	37	40	25
Franklin College	100	100	20	...
Oberlin College	641	368	305	...
Miami University	702	40	75	50
Wittenberg College	192	36	68	130
Heidelberg University	89	55	60	...
Otterbein University	159	65	99	...
University of Wooster	308	308	200	...
OKLAHOMA				
University of Oklahoma	127	20	50	...
OREGON				
Albany College	138	138	15	65
Dallas College	138	138	15	65
Willamette College	82	7	60	50
PENNSYLVANIA				
Western University of Pennsylvania	160	...	30	160
Muhlenberg College	82	82	...	82
Lebanon Valley College	160	150	90	60
Beaver College	40	0	2	15
Moravian College	33	33	20	25
Dickinson College	258	50	60	50
Pennsylvania Military College	133	...	...	133
Lafayette College	405	405	98	25
Haverford College	140	140	40	...

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PENNSYLVANIA—*continued*				
Juniata College	33	11	29	2
Franklin and Marshall College	186	55	80	...
Bucknell University	375	40	50	...
Allegheny College	268	164	55	100
Albright College	54	54	11	54
University of Pennsylvania	1,172	...	225	200
Pittsburg College	330	20	...	...
Pennsylvania State College	637	...	213	20
Swarthmore College	250	100	30	...
Volant College	100	60	...	75
Washington and Jefferson College	251	251	40	30
RHODE ISLAND				
Brown University	884	58	75	100
SOUTH CAROLINA				
Allen University	162	11	60	18
South Carolina College	300	...	60	100
Furman University	118	90	40	100
Claflin University	700	...	26	...
Wofford College	230	230	103	125
SOUTH DAKOTA				
Huron College	25	25	10	20
Dakota Wesleyan University	116	10	31	25
Yankton College	60	14	16	6
TENNESSEE				
King College	28	28	6	18
Hiwassee College	120	0	...	...
Knoxville College	16	16	10	16
University of Tennessee	385	...	58	...
Cumberland University	91	70	25	...
Maryville College	125	125	82	125
Milligan College	166	7	...	...
Fisk University	95	73	...	...
Roger Williams University	23	16	6	10
Vanderbilt University	350	6	153	50
Burritt College	214	56	0	100
Greenville and Tusculum College	45	45	31	45
Washington College	18	18	12	18
Peabody College	526	40	50	50
TEXAS				
University of Texas	992	0	75	...
Howard Payne College	100	20	20	100
Emerson College	150	2	...	...
Polytechnic College	98	20	20	...
Southwestern University	223	85	60	...
St. Louis College	120	0	0	...
Austin College	70	70	0	70

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TEXAS—*continued*				
Trinity University	70	21	31	...
Texas Christian University	470	46	16	...
Baylor University	500	63	63	...
Paul Quinn College	200	25	35	65
UTAH				
Brigham Young College	782	77	0	100
VERMONT				
Middlebury College	134	0	25	45
VIRGINIA				
Randolph Macon College	141	20	50	5
Bridgewater College	247	20	0	200
University of Virginia	716	0	159	12
Emory and Henry College	78	30	35	...
Fredericksburg College	182	60	...	...
Hampden-Sidney College	72	72	25	0
Washington Lee University	335	15	125	50
Randolph-Macon Woman's College	319	60	75	25
Richmond College	238	60	0	175
Roanoke College	184	184	50	125
WASHINGTON				
University of Washington	814	0	101	...
Whitworth College	55	55	...	20
Whitman College	96	78	50	35
WEST VIRGINIA				
Morris Harvey College	158	5	0	25
Bethany College	246	195	85	...
West Virginia University	550	...	50	...
WISCONSIN				
Lawrence University	256	83	62	60
Beloit College	226	150	140	...
University of Wisconsin	3,342	50	425	100
Milton College	32	1	....	32
Concordia College	150	150	150	...
Marquette College	285	0	0	0
Northwestern University	58	58	0	0
WYOMING				
University of Wyoming	75	...	21	...
TOTAL	100,247	16,220	18,402	11,906

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A WAR-SONG OF LONG AGO

REV. C. L. CARHART
Dorset, Vt.

At the beginning of this twentieth Christian century, when we are, sad to say, not yet unused to wars and rumors of wars, and even pacific America is going deep into her pocket to pay for a "big stick" (do not even the gentiles the same?), the thrill of an old war-song may perhaps still stir us, so unchanging is human nature, Before Christ or Anno Domini, in the Old World or the New.

In Jerusalem, two and a half millenniums ago, the song voiced the exultation of loyal hearts in Judah at the news from the banks of the Euphrates that Carchemish had avenged Megiddo, and that the power of the Pharaoh who slew the beloved king Josiah had been broken. With a few changes of proper names and a modernizing of terms, it might in this our day fairly serve to express the satisfaction of patriots in Pekin or Seoul at the tidings that have been coming from the shores of the Yalu, the Liao, and the Hun, or from the Sea of Japan. Again an old empire, aggressive, perfidious, threatening the independence of weaker neighbors, receives a blow that drives it back to its own bounds. Again a new power comes into view, youthful, vigorous, that the world hardly knows how to reckon with, itself not without possibility of danger to neighbors and others. Again the joy that welcomes victory may be brief for the weaker land that lies between the two contestants, and the chief result for it be a change of masters. In any event, be its application old or new, Moscow or Memphis, Tokio or Babylon, Kirin or Carchemish, it is a stirring ode—this which records "What came as Yahweh's word to Jeremiah the prophet concerning the army of Pharaoh Neco, king of Egypt, which was by the river Euphrates at Carchemish, which Nebuchadrezzar, king of Babylon, smote in the fourth year of Jehoiakim, son of Josiah, king of Judah " (604 B. C.).

Old, oppressive Assyria had long been senile and ready for its doom. A reunited and revived Egypt was preparing to lay claim

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to the suzerainty of the Syrian shore and all the petty peoples of the West, when the news came that far in the lowlands toward the Persian Gulf there had arisen a new dynasty that was making ready to revive the old glories of Babylon, and to seize the heritage of the dying lords of Asshur. Pharaoh Neco was the more eager to complete the pacification of the coast lands, that he might meet his new rival in the north, on the old frontier of the great Rameses. In the year 608 B. C., as he was hastening troops northward along the "Way of the Sea," that age-old highway of trade and commerce which has known the tramp of armies and the plod of caravans since warfare and trade were known to dwellers in the Levant, his passage was disputed by the Jewish king at Megiddo, just where the road breaks from the lower hills behind Carmel into the broad plain of Esdraelon, the gate of "Galilee of the Nations." We are left quite to conjecture as to the motives that led Josiah to resent the trespass on the empire of David and to interfere so promptly in a quarrel not directly his own.

However good his motives, the issue was disastrous to king and kingdom. The mourning of Israel over Josiah's death was remembered ages afterward, "the mourning in the valley of Megiddo," "as one mourneth for his only son." Judah laid under heavy tribute, its king holding his throne by favor of the Pharaoh, Neco was free to continue northward his campaign of conquest, winning a decisive victory over a coalition of Syrian states at historic Kadesh, where centuries before Rameses overthrew the Hittite confederacy, and finally coming to the fords of the Euphrates of Carchemish. Here he met, not the waning power of old Assyria, but young Nebuchadrezzar with his Babylonian troops fresh from victories in the east and ready to dispute with the Egyptian the lordship of the west. The issue of this decisive battle, that changed the current of history in the Levant for the next century, is told in Scripture only in the war-song which is recorded in the forty-sixth chapter of Jeremiah.

The ode falls readily into two parts, ending with the phrase, "they stumble and fall." In theme and progress of thought it recalls the ironic exhortation of Isa. 8:9, which might serve in some sense as its text. In consecutive stanzas the prophet cries exultingly: "Gird yourselves, and ye shall be broken, be broken;" "Gird yourselves, gird yourselves, and ye shall be broken, be broken, be broken."

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The poetical form of the original shows much regularity in line and stanza, which the rendering attempts to reproduce. The line has normally six accents, and a three-line stanza marks progress of thought. The version in English hexameter attempts strict fidelity to the original in word and metre, and, in large measure, in order and emphasis. In securing a text for translation, due consideration has been given to the evidence of ancient versions, especially of the Greek version of the Septuagint, and to the judgment of modern scholars.

A

Target and buckler make ready, and draw near to battle.
Saddle the chargers, and mount them, ye horsemen, and arm you with helmets,
Furbish the lances, and put on the mail coat.

What! they are broken, their line driven backward, their heroes are shattered!
Frantic they flee, and look not behind them, terror on all sides.
Yahweh had said it.

Let not the swift flee away, let not the hero escape.
Far in the north by the river Euphrates they stumble, they fall there.

B

Who's this like Nilus is rising, like rivers are rolling his waters?
Egypt like Nilus is rising, like rivers are rolling his waters.
Saith, Let me rise, let me cover the earth, let me cut off its people.

Get up, ye horses, and rage, ye chariots, and go forth, ye heroes!
Ethiops and Libyans, shield-bearers, Lydians and Cubians, bowmen.

This is for Yahweh a day of revenge, to take vengeance on foemen.
Feasteth the sword and is sated, yea, drunk with their life-blood.
Yahweh a sacrifice holds in the north by the river Euphrates.

Go up to Gilead, get balm, O virgin, daughter of Egypt.
Vain are thy many medicaments, healing is not for thee.

Hear all the nations thy voice, thine outcry is filling the earth.
Hero on hero stumbleth, both are fallen together.

A stirring trumpet-blast it is for Jeremiah; yet on Thanksgiving Day, and the Fourth of July, even a Jeremiah may be excused from jeremiads. Though the prophet had not wholly shared in the great expectations with which the Puritan party welcomed the deuteronomic reforms of the devout Josiah, he must have rejoiced in the defeat of the oppressor who had killed the king, harried the land, and laid

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the people under heavy tribute. Our ode voices a satisfaction like that grim sense of the righteousness of retribution to which Nahum had given expression a score of years or more before. True, there is no moral cause assigned for Egypt's overthrow, nor any express warning to Judah lest a like doom befall. But a prophet is not a grand jury, and an ode may lack the formal precision of a true bill. And is there no eloquence in facts? Is not comment sometimes an impertinence, blurring and dwarfing the lesson? Hearers may haply love us as the little girl loved Phillips Brooks, "because we have no morals."

Our day does not lack its notable illustration of the working out of the divine justice. The mills of God, as a rule, grind so slowly that it is well to note that they are still at work with certainty and thoroughness. Not without a humble sense of our own shortcomings, we may read in the daily paper as in Scripture the message of "the divine government of the nations and the subordination of all history to the coming of the kingdom of God" (W. H. Bennett).

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Current Opinion

"By Their Fruits Ye Shall Know Them"

It is interesting to note how in the course of history men are always struggling toward the light that has for ages been shining steadily and clearly in the Bible; or, in other words, how exactly the great fundamental principles of biblical thought square with the conclusions which men have reached in fragments through conflict and suffering. Possibly it is only through bitter experience that men can learn the real value of these simple principles; for we all know that the simplest things are hardest to learn. This thought constantly grows on at least some students of history, and more and more they find Bible passages that express their interpretations with greater exactness than anything they can formulate for themselves. Of late years the words "value" and "worth" have come into deserved prominence, and now "pragmatism" is the word. Pragmatism is a doctrine of values which takes philosophy and theology out of metaphysics and logic, and estimates them by their usefulness in thought and practical life. It is a later, larger, more refined utilitarianism, and is strongly sustained in the passage: "By their fruits ye shall know them." That pragmatism will be the final philosophy no one expects any more than one expects to develop one's entire theology out of the passage just quoted. But it is here to be reckoned with. One of the best instances of the elaboration of the doctrine on a large scale will be found in Santayana's *Life of Reason*, to be completed in five volumes, two of which have already appeared.

Law and Gospel

In the ninth volume of the *Jewish Encyclopedia* are two articles on "Nomism," by Dr. Lauterbach and Dr. Kohler. These articles repudiate the externalizing tendencies that accompany the observance of the law as incidental and perversive, and as not at all fairly representing the true purpose and spirit of the law. The law is, indeed, the supreme norm which should control both the social and the individual life, but the true ideal was that "the heart should be inclined unto the law," that the law should be "no fettering chain of formalism which leaves the spirit cold and untouched; . . . . but rather judgments which are sweet, restoring the soul and rejoicing the heart." "The good will makes the good act." Transgressions of the law are permitted for higher objects. "The life of

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a person of moral conduct is superior to the law. . . . . The commandments were given to man that he might order his life in righteousness, and are not, therefore, obligatory when his life is imperiled." "The great issue between Judaism and Christianity is whether the predominant element in religion should be law or creed." Each has its strong accusation of the other. These latest expressions from Judaism should certainly be very interesting to Christians. Are not these modern rabbis saying respecting law just what Jesus himself said? Are they not criticising precisely that idea of law which Paul opposed? If the spirit of partisan controversy could be entirely eliminated, and in charity all should seek the truth, should we both be able to see that Law and Gospel have, after all, much in common?

A New Definition of Materialism

The general charge against our age is that it is materialistic, commercial, mechanical. In every phase of activity the dramatic, and with it warm, pulsating life—or life of any description—is passing. Indeed, already in large areas we have reached the point at which interest, affection, love have vanished. Given materialism—a doctrine that reduces everything to matter and motion, and conceives of matter as "extended, impenetrable, eternally existent, and susceptible of movement or change of relative position"—and all the rest follows. This condition has stirred up Professor Lloyd, in the current number of the *American Historical Review*, to investigate materialism in its relation to history. But before he can begin his discussion, he must define materialism. "Materialism is the tendency, which may have all degrees of expression in life as in thought, to treat what is only a part as if in itself it were an independent, self-supporting, originally active and originally constituted whole." The idealist then may become a materialist—God, who is a spirit, if considered apart from the universe, is materialistic. History is found to be materialistic: in the idea that history repeats itself; that it is of the swinging-pendulum type; by explaining great changes as "reactions;" by its conception of "progress;" by its division into periods, eras, and epochs; by confusing merely class characters with the "all-inclusive, vitally indivisible, although perhaps indefinitely differentiable, unity of experience." Over against all this one-sidedness, history must be regarded as an affair of the whole. "It is nothing more nor less than the self-maintenance and development of the unity of experience. This maintenance involves with equal necessity and significance the person, the class, and the totality." If this conception is preserved, materialism in history is avoided, and at the same time all that is true in any historical doctrine is also preserved, and history is living,

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continuous, one. Does this possibly suggest that far-off time when there shall be a "city which lieth four square, of which the length is as large as the breadth, and the slow and struggling formation of which will be then, and not till then, fully vindicated when, in the spiritual region, the kingdoms of this world are transformed into a new and larger city-state, having everlasting foundations, and whose builder and maker is God"?

The Original Ending of Mark

New evidence of the fact that correct method in Bible study brings similar results with independent students is seen in the fact that an American and a Danish scholar have arrived at very similar conclusions regarding the original ending of Mark's gospel. Since F. C. Conybeare published his essay on the subject, it has been pretty generally admitted that all of Mark's gospel following 16:8 came from Ariston, not from Mark. Mr. Rördam, C. T. of Copenhagen, in the July *Hibbert Journal*, and Professor Goodspeed, of Chicago, in the July *American Journal of Theology*, both hold that it is possible to recover the original conclusion from the gospel of Matthew. The argument in both cases is practically the same, and is based upon the generally accepted theory that our gospel of Mark was used by the writer of the Gospel according to Matthew. A comparison of the accounts given by Matthew, Luke, and Mark relative to the resurrection shows that the material in Luke is independent of that in Mark. In Matthew, however, there are to be found two strata of material, the one clearly non-Marcan, and the other quite in harmony with Mark 16:1–8. It is natural to conclude that from this latter stratum in Matthew the original ending of the second gospel can be restored. Mr. Rördam would insert also the appearance in Jerusalem to Peter and to the Eleven. According to Goodspeed, the ending probably stood substantially as follows:

But go, tell his disciples and Peter, He goeth before you into Galilee; there shall ye see him as he said unto you.

And they went out and fled from the tomb, for trembling and astonishment possessed them. And they said nothing to anyone, for they were afraid. And behold, Jesus met them, saying, Hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Be not afraid, go, tell my brethren to depart into Galilee, and there shall they see me. And the eleven disciples went into Galilee unto the mountain where Jesus had appointed them. And Jesus came to them, and when they saw him they worshipped him, but some doubted. And he spake unto them, saying, All authority has been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world.

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The Institute of Sacred Literature

A POPULAR READING COURSE IN RELIGIOUS EDUCATION

Within recent years sufficient has been said, both in public and in private, upon the subject of religious education, to bring many people to feel that a true science of education must include the religious element, and needs for its development people who are as well equipped for teaching children on the side of the religious life, as those who guide them in the studies of the secular schools. This new vitality in religious education has perhaps a greater interest for the parent than any other department of education; first, because of the lack of confidence in the ability of the ordinary teacher in the secular school to handle religious teaching; and, second, because opportunities for giving the right bent to conduct and ideals occur most frequently in the home.

But the conscientious parent too often does not possess the knowledge of materials or methods with which to handle the problem intelligently in the home, and needs to be made acquainted with the progress of modern thought in religious education. The same is true with relation to the teacher who wishes to be equipped for the education of the child upon the religious as well as the intellectual side.

It is with pleasure that the Institute of Sacred Literature announces a Course of Reading, the primary aim of which will be to acquaint those who undertake it with the best modern literature in the field of religious education. Since many persons have not the time to carry on both a course of Bible study and a course of general religious reading, the work has been arranged to include biblical material as well as modern books on religious education. The reading of one book will be assigned to each month from October to June. Preceding the reading of each biblical or other book, the reader will be furnished with a series of suggestions, cautions, questions for consideration, and with an estimate of the book, prepared by a specialist in the same field. A special topic will be assigned, upon which the student may submit a paper for criticism. If such a paper is sent in each month, he will receive a certificate at the conclusion of the course.

For the year just about to commence the books selected will include four books of the Bible, a general discussion of the Bible from the modern

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point of view, the teaching of Jesus applied to modern ethical problems, the principles of education in religion and morals, the practical application of these principles to the problems of the Sunday school, and a biographical work. In the selection of material some regard has been paid to the fact that the subject for general study in the Sunday schools using the International lessons will be for one year, from January 1, the Life of Christ.

The reading for the year will be arranged as follows:

October.—DODS, *The Bible, Its Origin and Nature;* a book giving the views of one of the most careful and painstaking scholars on the Bible as it may today be interpreted, in the light of modern constructive scholarship.

November.—*The Book of Job;* an example of a piece of biblical literature which is a unit in itself, and yet is indissolubly connected with the history, the events of which furnished in some measure the origin of its philosophy.

December.—HYDE, *Jesus' Way;* an interpretation of the principles laid down by Jesus, and their application to modern social and religious conditions—a theme which has been frequently presented, but possibly nowhere so simply and effectively as in this volume.

January.—*The Gospel according to Matthew;* a portion of the New Testament which will be of special interest to those who enter upon the study of the Life of Christ, with the International lessons, on January 1.

February.—COE, *Education in Religion and Morals;* a careful and detailed discussion of the nature of the religious life of the child, and the principles which may safely be followed in deepening and directing that life. Professor Coe is one of the few men who have seriously investigated the psychology of religion in its application to the child.

March.—*The Book of Genesis.* This book is introduced at this point because of its special interest to children, and in order that through it may be illustrated some of the principles of teaching set forth by the book used in the preceding month.

April.—BURTON AND MATHEWS, *Principles and Ideals for the Sunday School;* a book in which is discussed from a modern pedagogical standpoint, the problems of the graded curriculum, instruction, the training of teachers, and the duty of the home and the church in relation to the Sunday school.

May.—*The Gospel of John;* a book which combines, with the historical presentation of the Life of Jesus, the element of interpretation of that life for the contemporaries of the author, giving larger place to this latter element than either of the other gospels.

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June.—DAWSON, *Life of Christ;* a modern interpretation of the Life of Jesus by an English evangelistic preacher of wide reputation. Its style is as fascinating as that of a novel, and its imagery cannot fail to give its readers many suggestions for thought.

By consulting the advertising pages of this issue of the *Biblical World*, it will be seen that several favorable combination offers are made by the Institute in the furnishing of these books, singly or in sets. Access to them is to be further facilitated by requests to public libraries to place the series on their shelves. For the benefit of students who may not be able to secure the books, by purchase or from local libraries, a limited number will be loaned in sets by the University of Chicago Library on payment of a small fee.

While perhaps the majority of the readers of the *Biblical World* have kept in touch with the progress of thought in connection with religious education, each of these readers comes into contact daily with numbers of persons who are not familiar with this literature, and who may not even yet have awakened to the need of such acquaintance. It can hardly be necessary for us to urge the readers of the *Biblical World* not only to familiarize themselves with this course of reading, but to assist us in introducing it to all people within their reach, who might be interested. Especially does the Institute feel justified in asking the fullest co-operation of ministers, since educational work of this character is primarily the province of the pastor.

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Work and Workers

Rev. Edward Judson, D.D., pastor of the Judson Memorial Church, New York city, has resigned his professorship at the University of Chicago, having been elected professor of pastoral theology in the Theological Seminary of Colgate University, and director of the work of the students when they are in residence in New York city.

In August, 1900, the *Biblical World* published a classified "List of Books for New Testament Study," prepared by Professors Clyde W. Votaw and Charles F. Bradley. It was the intention of the editors at that time to publish such a list, suitably revised, about once in five years. In accordance with this intention, this list, thoroughly revised and brought down to date, will be reprinted in the October issue of this journal.

The Presbyterian Board of Publication has just issued a *Prayer Book* "for voluntary use" in the churches. It is the result of a year's work on the part of a committee appointed by the General Assembly. Rev. Dr. Henry Van Dyke was chairman, and with him were associated President Hall, of Union Seminary; Professor John De Witt, of Princeton; Dr. Richards, of the Brick Church of New York; and Dr. Louis F. Benson, editor of the *Presbyterian Hymnal.*

Dr. Orello Cone, professor of biblical theology in St. Lawrence University, Canton, N. Y., died June 23, 1905. By his death the Universalist denomination has lost its foremost scholar, and biblical scholarship a masterful student. The books by which he is best known are: *Gospel Criticism and Historical Christianity; The Gospel and its Earliest Interpretations; Paul, the Man, the Missionary and the Teacher;* and Vol. III of the "International Handbooks to the New Testament."

The Chamber of Deputies in Paris has recently, after long discussion, passed a law abrogating the Concordat and abolishing state religion in France. During the debate, no less than 250 amendments were offered by those opposed to the measure. A few of these were accepted, especially those suggested by the Protestant free churches of France. As originally prepared, the bill made every local religious congregation an independent organization, forbidding all ecclesiastical fellowship; but as passed it permits co-operation among churches of like faith and order. For eight years no minister or priest may hold any municipal office. Colleges, hospitals, and asylums are provided with chaplains at the expense of the state.

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Book Reviews

By Nile and Euphrates: A Record of Discovery and Adventure. With Maps and Illustrations. By H. VALENTINE GEERE, of the staff of the Babylonian Expedition of the University of Pennsylvania. Edinburgh: T. & T. Clark; NewYork: imported by Charles Scribner's Sons, 1904. Pp. 355. $3.50 net.

So far as we know, there is no other book which paints so vividly the camp of the excavator, or sketches the scenery and life of the Nile and Euphrates valleys, as the one before us. Views of mounds in process of excavation, of fellahin at work, of Egyptian and Babylonian life and customs, of khan and camp, river and city, Tigris and Euphrates, Baghdad and Nippur, Salahieh and Behneseh, bridges of boats and processions, Arab craft and market scenes, Persian travelers and antiquity-dealers, villagers and effendis--all are vividly illustrated and graphically described.

The account given of the author's experiences may be summarized as follows: In connection with the expedition sent out by the University of Pennsylvania to explore the ruins of Nippur, or Niffer, the author, Mr. Geere, was appointed, in the autumn of 1895, to relieve the director, Mr. John Haynes, who had spent three consecutive years excavating, and who naturally needed a change and rest. After several months of travel and hardship (November to February), the party arrived via Baghdad at Niffer, where Mr. Haynes was at work; but only to be informed upon arrival that it would be impossible for them to remain after his departure, because the Arabs were showing a very hostile spirit, and the risk would be too great. Accordingly, much disappointed, they very reluctantly returned by way of Damascus and Beirût to England.

The next winter found Professor Geere excavating in Egypt, with Professor Petrie at Deshasheh, and with Messrs. Grenfell and Hunt at Oxyrhynchus. Mummies, papyri, sarcophagi, amulets, bronzes, steles, glass, pottery, and earthenware were found in great abundance. The experience in Egypt was invaluable to him in his future work. He describes in detail how the work of excavating was carried on, attributing high praise to Professor Petrie, who still continues to explore in Egypt, and whom he regards as "the first excavator in the world."

Work was resumed at Niffer by the University of Pennsylvania in the autumn of 1898. Mr. Haynes was again appointed superintendent of the

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field, his bride accompanying him as the guest of the expedition. Dr. Hilprecht followed a year later. Professor Geere, being overtaken by fever, spent a summer in the tropical climate of Baghdad. He describes the life of the British colony at that place stating that in the hot season they live on the verandas and in the *serdab*, or cellar, by day, and sleep on the roofs by night, while in the winter season there is necessity for fires in the house as at home. There is an air of gayety and pleasure in the city during the cooler months; for the British Club, with its library and games, affords a rendezvous, and shooting excursions, bicycling, golf, and cricket are not unknown. The various bazaars of Baghdad he found especially fascinating. He says that traveling is exceedingly difficult. The roads, animals, and muleteers are everywhere most despicable. Scorpions, snakes, centipedes, fleas, and sand-flies are a constant annoyance.

Niffer is unhealthy on account of its swamps. It lies midway between the Euphrates and the Tigris, its mounds being intersected by the bed of the old Shatt-en-Nil, which was one of the principal canals of Babylonia, and which Dr. Hilprecht identifies with the "river Chebar" upon the banks of which Ezekiel saw the vision of the glory of God. It is a very lawless place, the vices of the scattered population about being notorious.

Anyone desiring to acquaint himself with the scientific results of this expedition should read Professor Hilprecht's book entitled *Exploration in Bible Lands during the Nineteenth Century*. The "finds" made carry us back to the days of Ur-Gar (2700 B. C.), and of Naram-Sin (3800 B. C.). Mr. Geere, who is an Englishman, says: "The American excavations have shown Niffer to be of first-class importance, and, despite the blunders made, almost unavoidably, in their early days, they have deservedly attained a high place in the field of Babylonian research."

Four expeditions in all have been sent out by the University of Pennsylvania: the first, under Dr. Peters, of New York, in February, 1889; the second, under the same director, in 1890; the third, in March, 1893, with Mr. Haynes in charge of the work, "who unfortunately followed the disastrous methods inaugurated by Dr. Peters, and as a consequence dump-heaps grew to alarming proportions upon parts of the mounds, which should have been kept clear at all costs." Mr. Haynes, as we have already seen, continued for three years on the field, and was joined by our author just as he was about to start home (1896). The fourth expedition was begun by Mr. Haynes in 1898, and reinforced by Dr. Hilprecht in 1899. Of this the author says:

Its start was not fortunate, but after Dr. Hilprecht's arrival things improved in a marked manner, and his study of the site served to put the whole of the work

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upon a sure footing. . . . . He alone saved the work from complete failure; and, thanks to him, its future success appears to be assured; whereas, had he not visited the site, it is almost certain that the haphazard methods of excavation would have been continued until the mounds were reduced to a condition of utter incomprehensibility (pp. 178, 179).

The author closes with a warm exhortation to British explorers to follow in the footsteps of America. The Niffer expedition has already cost America, he informs us, over $100,000, the whole of which has been subscribed by the public.

What have we spent in this cause—the advancement of knowledge of these interesting regions? . . . . The Americans have done wonders at Niffer, and may well congratulate themselves on the results of their enterprise and pluck.

On the whole, the volume is a well-written account of the actual experiences of the archæologist at work, and will be of interest to many. May we not hope that the next of its kind will describe the expedition of the University of Chicago?

GEORGE L. ROBINSON.

McCORMICK THEOLOGICAL SEMINARY.

Primitive Traits and Religious Revivals: A Study in Mental and Social Evolution. By FREDERICK MORGAN DAVENPORT. New York: The Macmillan Co. Pp. 323. $1.50.

This book, which bears a kinship to such works as Starbuck's *Psychology of Religion*, Coe's *Religion of a Mature Mind*, and James's *Varieties of Religious Experience*, deals largely with the phenomena and experiences of religious revivals from the standpoint of the psychologist. It will thus be of special interest to students of sociology and the psychology of religion, but it has a great practical value for the teacher and the minister, stimulating thought, and indicating where dangers lie in the work of religious education.

The main thesis seems to be that the revival (using the word in its narrower signification) has been and is characterized by excessive emotionalism and the awakening of slumbering survivals of primitive traits, such as irrational fear, unrestrained imagination, and by the primitive reflexes of prostration, trances, convulsions, and the like. The revival is shown to be essentially a form of impulsive social action, wherein rational consciousness has not been a controlling factor, but rather suggestion and imitation, with the development of the highly reflex phenomena of hypnotic suggestion.

In the course of his study the author gives a historical survey and comparison of the ghost-dance among the North American Indians, the religious life of the American negro, the Scotch-Irish revival in Kentucky

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in 1800, the Scotch-Irish revival in Ulster in 1859, the Great Awakening, the Wesleyan revival in England, and the transition period in the United States—Nettleton, Finney, and Moody. This gives one a good historical perspective, and indicates the similarity of psychological phenomena in all revivals. The question is then raised as to whether a natural explanation of such phenomena as prostration, the "jerks," twitchings, and convulsions can be given. The author finds it in a reference to the known psychological laws operating in cases of nervous instability, suggestibility, of plastic and susceptible mental and nervous organizations. He shows that the two categories, divine and satanic, under which they were once classed, do not answer; for what seemed abnormal and mysterious is seen to be under psychological law and may have no correlation with the spiritual. Neither God nor the devil is responsible for these phenomena, but a hypnotizing revivalist and a susceptible subject.

The chapter on "Conversion by Suggestion" is especially interesting and important, for the contention is made that many revival conversions are by suggestion and imitation merely, and the evil results are pointed out. The old-time revivalism is pedagogically vicious, especially for the culture of children, and, since it arouses these primitive traits, is a real trespass upon the rights of childhood and violates the fundamental principles of education.

Mr. Davenport is opposed to reintroducing the old-time revival:

> They who are preaching a revival of old-time revivalism in the highly developed sections of America are fighting against the stars in their courses. Recurring tides of faith there may be for generations to come, but they will steadily change in character from those of the old régime. It will require a more rational method to win men in the modern age.

But he is a believer in real conversion:

> It would be superficial to speak of such investigation as this as involving the elimination of the supernatural from the process of regeneration. We have only segregated a few phenomena of conversions at white heat, and interpreted them in terms of the physic process.

The treatment of his subject is logical and fairly clear, though with a number of repetitions. The book should be read by all pastors, evangelists, and religious teachers.

ROLVIX HARLAN.

EVANSVILLE, WIS.

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New Literature

OLD TESTAMENT

BOOKS

GIESEBRECHT, F. Die Degradationshypothese und die alttestamentliche Geschichte. Leipzig: Deichert, 1905. Pp. 34. M. 0.60.

A pamphlet criticising the traditional interpretation of Hebrew history as a continuous backsliding from the high standards established in the days of Moses.

BATTEN, L. W. The Hebrew Prophet. New York: Macmillan, 1905. Pp. x+351.

An excellent handbook for the use of intelligent Bible students. The method of presentation is clear and simple, and the underlying principles are scholarly and safe.

ARTICLES

PETRIE, W. M. FLINDERS. The Census of the Israelites. *Expositor*, August, 1905, pp. 148–52.

A very ingenious attempt to account for the excessive numbers of the Israelites as given in the censuses of Numb., chaps. 1–3 and 26. On the basis of the fact that of the twenty-four numbers given in the two lists, the hundreds show a strange inclination to be either 400 or 500, fourteen of them having one or other of these figures, Petrie concludes that the hundreds and the thousands are of independent origin. The further fact that *Alaf* means a "family" or "tent" as well as a "thousand" suggests that originally it was used here in the former sense. So that the original numbers of the Israelites before the wandering were 598 tents and 5,550 persons, and after the wandering, 596 tents and 5,730 persons.

SMITH, G. A. Isaiah's Jerusalem. *Ibid.*, July, 1905, pp. 1–17.

COOK, S. A. Notes on Old Testament History. *Jewish Quarterly Review*, July, 1905, pp. 782–99.

The first instalment of a series of studies upon the sources of the pre-monarchical history of Israel. This study concerns itself with the life of David, and the acceptance of its conclusions would call for a complete change of the order of events in the reign of David.

HALÉVY, J. Le livre de Nahoum. *Revue sémitique*, April, 1905, pp. 97–123. Le prophète Sophonie, *ibid.*, July, 1905, pp. 193–98.

A new French translation of the books of Nahum and Zephaniah, with explanatory and critical comments, by a conservative scholar.

BEECHER, W. J. Torah: A Word-Study in the Old Testament. *Journal of Biblical Literature*, Vol. XXIV, pp. 1–16.

A brief, but illuminating, study of the history of the word *Torah* (ordinarily rendered "law") in the Old Testament literature, showing the development of usage from the idea of a separate, concrete oracle from the Deity to that of an aggregate of written laws known as the *Torah par excellence*, i. e., the Pentateuch.

BATTEN, L. W. The Conquest of Northern Canaan. *Ibid.*, pp. 31–40.

The common view is that Judg., chap. 4, confuses two battles, one of which is described in chap. 5, and the other in Josh. 11:1–9. This article seeks to show, however, that Judg., chap. 4, is correct in identifying the battles described in Judg., chap. 5, and Josh. 11:1–9, and that these two latter narratives are duplicate accounts of the same event.

NEW TESTAMENT

BOOKS

CLEMEN, C. Die Apostelgeschichte im Lichte der neueren Textquellen und historisch-kritischen Forschungen. Giessen: Töpelmann, 1905. Pp. 61.

ABBOTT, EDWIN A. Johannine Vocabulary: A Comparison of the Words of the Fourth Gospel with Those of the Three. London: Black, 1905. Pp. xviii+364.

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ARTICLES

GOODSPEED, EDGAR J. The Original Conclusion of the Gospel of Mark. *American Journal of Theology*, July, 1905, pp. 484–90.

Discovers the original conclusion of Mark (later displaced by 16:9–20 as found in the common text) in its modified reproduction in Matt. 28:9–20.

BACON, BENJAMIN W. Jesus' Voice from Heaven. *Ibid.*, July, 1905, pp. 451–73.

A discussion of Jesus' voice from heaven at the time of his baptism, reaching the conclusion that Jesus' own representation of the voice that sent him on his mission of realization of the kingdom was simply: "Thou art my Son."

VOTAW, CLYDE W. The Oxyrhynchus Sayings of Jesus in Relation to the Gospel-Making Movement of the First and Second Centuries. *Journal of Biblical Literature*, Part I, 1905, pp. 79–90.

Read at the International Congress of Arts and Sciences, St. Louis, Mo., September, 1904.

BOUSSET, W. Der Verfasser des Johannesevangelium, II. *Theologische Rundschau*, July, 1905, pp. 277–95.

VEDDER, HENRY C. A Study of the Second Gospel. *Baptist Review and Expositor*, July, 1905, pp. 303–30.

RÖRDAM, TORKILD SKAT. What Was the Lost End of Mark's Gospel? *Hibbert Journal*, July, 1905, pp. 769–90.

A discussion dealing with the same question considered by Dr. Goodspeed in the article referred to above, covering a somewhat wider field than its title suggests, dealing with the Lucan as well as with the Marcan stories of the appearances of Jesus after the resurrection. The tendency of the article is to the conclusion that literary criticism enables us to do what harmonizers never succeeded in doing, viz., discover in our gospels the consistent testimony of different witnesses to the appearance of Jesus after his crucifixion.

MONTEFIORE, C. G. The Synoptic Gospels and the Jewish Consciousness, I. *Ibid.*, July, 1905, pp. 649–67.

A very notable article, in which the Jewish author declares that there are in the gospel records of Jesus' teachings things both new and true that are worthy the attention of his fellow-Hebrews. Cf. *Biblical World* for August, p. 116. This is the first of a series of articles to appear in the *Hibbert Journal* under the heading "Impressions of Christianity from the Points of View of the Non-Christian Religions."

MILLIGAN, GEORGE. The Eschatology of 2 Thess. 2:1–12. *Expositor*, August, 1905, pp. 99–118.

Having in a previous article defended the genuineness of this apocalyptic passage, the author in this article interprets it, finding the "man of sin" in Judaism, and in the Roman Empire "the restrainer."

BENNETT, W. H. The Life of Christ according to St. Mark. *Ibid.*, August, 1905, pp. 128–36.

An attempt to set forth the impression which Mark's account of our Lord would make on a reader whose only source of information was the second gospel, and who knew nothing of Christian dogmatics.

CARR, ARTHUR. The Meaning of "Hatred" in the New Testament. *Ibid.*, August, 1905, pp. 153–60.

CHAPMAN, DOM. The Earliest New Testament. *Ibid.*, August, 1905, pp. 119–27.

A defense of the view that the earliest *collected* New Testament—not necessarily the earliest form of the individual books—was in the "Western" text.

KAUFMANN, M. Is the New Testament Teaching Optimistic? *Ibid.*, August, 1905, pp. 137–47.

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THE BIBLICAL WORLD

OCTOBER, 1905

The Call to Modest Leadership
The Biblical Scholar as a Prophet EDITORIAL

The Age of Abraham A. H. SAYCE

The Messages of the Psalms: Psalm 126
JOHN E. McFADYEN

Living Problems of New Testament Study
W. F. ADENEY
D. A. HAYES
A. T. ROBERTSON
F. C. PORTER

A List of Books for New Testament Study
CLYDE W. VOTAW

The University of Chicago Press :: Chicago, Illinois
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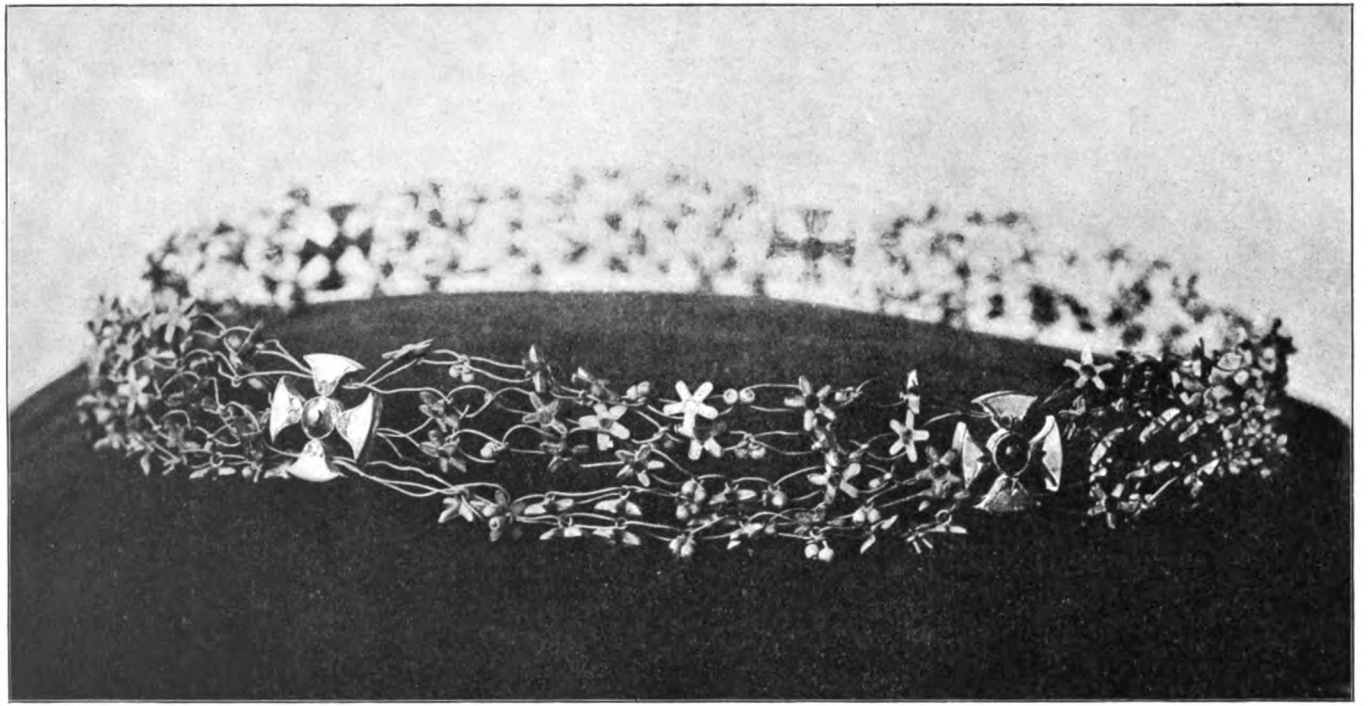
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GOLDEN TIARA OF THE PRINCESS KHNEMET, NEARLY 2000 B.C.

Khnemet was a princess of the Twelfth Dynasty, the age of Abraham, and this tiara was found in her tomb beside one of the pyramids of Dashûr. It is now in the Museum at Cairo.

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THE BIBLICAL WORLD

VOLUME XXVI OCTOBER, 1905 NUMBER 4

Editorial

THE CALL TO MODEST LEADERSHIP

There never was a time when so many men wanted to be led as today. From religious conventions, religious newspapers, and sermons there comes the persistent demand for somebody to lead. And yet there is arising no great leader under whom the entire body of Christians is ready to unite. The fact is significant, but its significance is not such as to cause despondency. The fact that there appears no great man to be a Luther or a Calvin is a testimony to religious health rather than to religious decadence. The cry itself is anachronistic. The age is democratic and not monarchic. What is wanted is not *a* leader, but many leaders. To be one of many leaders, a man does not need to be a genius of the first rank. From some points of view, there could be no more serious misfortune than the rise of some great theological leader who would set his mark upon the next two generations. There is a good deal of risk in such monarchical leadership, even if it were possible. Better a group of leaders than a single leader-in-chief.

Suppose we stop looking around for leaders and begin ourselves to lead. Every minister and every teacher has about him a little group of persons whom he can affect and who need his assistance. Such a leadership of one's immediate friends is not beyond the capacity of anyone.

If we were to specify the elements one needs for such influence, we should say, first, that the leader should be open-minded. The world is too full of people who know more of at least some things than any

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of us, to warrant any large assumption of omniscience. There are always things which a man can learn in theology as well as in anything else; but, after all, it is not so much quantity of knowledge that a leader wants, as the faculty to recognize and close with truth when he meets it.

A leader must know his way. It is idle to talk of leadership without enthusiasm, and it is idle to talk of enthusiasm without convictions. A leader in religion is not a leader in mere investigation; he deals with life. To cultivate the spirit of investigation is a splendid thing, but, like all splendid things, it has its dangers. A man who does not hold fast to some things will never be able to do much more than to make people uneasy. In the world of faith there are some things which are beyond reasonable question, fit bases upon which to rest conduct. There are some things which will always be mysteries; but if a man feels no sense of certainty within him, he had better stop trying to be a religious leader. He must have something to fasten to. The anchor that is within the veil is a cross and not an interrogation mark. The age wants to know something else than what it ought not to believe. You cannot build up the kingdom of God on negatives.

The religious leader must be a man who is ready to risk making mistakes and is ready to endure criticism. Everybody who undertakes to do things is subject to criticism, and the religious leader is no exception to the rule. The desire for appreciation is certain to be fatal to any serious endeavor. The world is full of people who are a hindrance to good causes because they think they are not accorded their proper importance. Of course, a man is not a leader because he commits mistakes; but he is likely to commit mistakes because he is acting in accordance with his convictions. If he is an open-minded, honest man, he should be ready to correct them whenever he can, and, what is very much more to the point, he should not repeat them. The sort of religious leader that the present hour calls for is one who is keenly alive to the need of his own time and of the future. That is to say, a leader must have common-sense. It is impossible to accomplish the same ends in every community. The wise man takes conditions as he finds them, and instead of scolding about them tries to change them into what he thinks they should be. A general

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scold never was a leader. He is only an obnoxious irritant. It is easy enough to find fault with any situation in which one finds one's self. The man needed in our churches today is one who has some sort of vision of the future, works whole-heartedly to prepare the way for its coming, and does not worry over what people say about him.

It goes without saying that a religious leader ought to be pious, prayerful, kindly, pure, meek, and, in fact, possessing the entire list of Christian virtues; but the probability is that he will lack some of them. This ought not to worry him. It certainly ought not to silence him. His obligation to lead does not lie in the fact that he is as good as he ought to be, but in his ability to grasp a situation, and organize such men and forces as he can discover into actual efficiency. Our theological seminaries may as well face this situation. The task of the minister is not academic. A leader of men does not need to be a technical scholar, however much he needs to know the fundamental verities. In the same proportion as our theological schools shift their center of interest to points of technical scholarship, in so far are they untrue to their mission. There never was a time when the church was less in need of good writers of beautiful essays; there never was a time when the church more needed men to lead individual groups into a sense of the larger things of their Christian faith. If a man is open-minded, has convictions, is not afraid of making mistakes, and has a practical grasp of things, he cannot hesitate to undertake this pressing duty. If he never becomes a second Luther, he can at least be one of those faithful servants who will be cheered by their Master's welcome, "Well done."

THE BIBLICAL SCHOLAR AS A PROPHET

Is biblical study to be merely an academic exercise? Or will it result in a more sensitive conscience? At times it seems as if the biblical scholar had chosen the first of these two alternatives. In no department of investigation has study been pursued more dispassionately and with severer method and technique. There have been, and still are, men who will be long remembered for their devotion to scholarship pure and simple. But, after all, these men are rare.

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The real motive which prompts most men to biblical study of the right sort is not the desire to settle questions of archæology and philology. These are important, for until we are assured of the trustworthiness, and have discovered the meaning, of biblical material, we cannot teach it with moral enthusiasm. But knowledge is not the true end of study. Human life is more valuable than Bible dictionaries.

In fact, it is inevitable that the scientific study of the Bible should lead to moral revival. The historical student by his very attitude is learning to be honest. He wants truth. He knows that the search may cost him some of his old beliefs; that it may even cost him his livelihood, as it has cost other men theirs; but he goes about his tasks with the simplicity of an honest man. Refusing to deceive himself, he is all the keener not to deceive others. Accuracy becomes a synonym of duty. He discriminates unerringly between gossip and fact, homiletic illustration and assured data. He grows impatient of men who do not so discriminate. Inaccuracy comes to look like hypocrisy. It is no accident, therefore, that the new social conscience of the country is in no small way due to religious teachers who have dared to substitute loyalty to reality for submission to authority.

Moral sensitiveness is the most hopeful element in today's social life. We begin to see the difference between what is right and what is merely legal. Higher criticism has helped us. We are coming to feel that Christianity is not a branch of metaphysics; historical study of the Bible has little interest in metaphysics. The man who has found the message of the Bible is uneasy until he brings to others the moral message to which he has himself surrendered. Isaiah and Jeremiah, Paul and Jesus, will not associate with academic dilettantes. The man who knows Isaiah and Jeremiah, Paul and Jesus, cannot help attacking social sin and pleading for social righteousness. The biblical scholar may not become a social reformer, but he cannot escape the prophetic call. In America and in Europe he is growing discontented with mere learning, and is making the Bible a textbook for civic and social righteousness. This new stage of biblical study, in which application of truth bulks larger than the discovery of truth, was inevitable the moment men went behind tradition and

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came face to face with the divine word itself. Thereafter it was not enough merely to tell the world that the Bible taught men should not steal and commit adultery. Men needed to be saved, not merely instructed. It was not enough to discover that Hebrew morality had its roots in Egyptian and Assyrian civilizations. The biblical scholar must needs induce society to become Christian.

Must, then, a biblical teacher become a sociologist? That would be a very hasty conclusion. It is more probably true that the fewer social panaceas he champions, the larger will be his influence. The Bible does not deal directly with dollars and governments and social institutions. It deals with men's souls. It is prostituted when it is made into an archæological problem. It cannot be manipulated into a social program. But if those who handle the word of God are not eager to see men become the children of God, and society a foretaste of the kingdom of God, they are hypocrites, or have missed their noblest opportunities. If they make no effort to bring biblical truth to bear upon human conduct, they are mere pedants. And the world has small need for academic manicurists; it cries out for prophets.

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THE AGE OF ABRAHAM

PROFESSOR A. H. SAYCE, LL.D.
Oxford University, Oxford, England

It is not so long ago since the age of Abraham seemed to belong to a remote, not to say unhistorical, past. The idea indeed still lingers in the minds of those who have not followed the recent discoveries and progress of archæological research, and whose horizon is therefore still limited by the knowledge and beliefs of a decade or more ago. For those, however, whose work lies among the buried ruins of the ancient civilizations of the East, which are being rapidly brought to light by the spade of the excavator and the methods of the new science of archæology, the age of Abraham has become modern rather than remote. When he was born in Ur of the Chaldees, the culture of Babylonia, with its schools and libraries, its thousands of clay books and its numerous scribes, was already immensely old. When he went down into Egypt, it was to a country whose civilization mounted back to a similar antiquity, whose art and literature had already passed their prime, and whose people looked regretfully back to "the good old days."

We are beginning to know more about the age of Abraham than we do about the age of Solon, or even, I may add, the age of Pericles. The multitudes of clay tablets which have been disinterred from the libraries of Babylonia are allowing us to enter into the minutest details of the life of the day. Our knowledge of the time is not confined to the political events which characterized it, or the few prominent individuals who governed the people; but we have come to know how the Babylonian people themselves lived and thought, wrote and spoke. Their law lies before us, almost in its entirety; their manners and customs, their beliefs and practices, their code of honor, their daily life from birth to marriage and death, all have been presented to us, not through the medium of later writers, but at first hand. The revelation has been so marvelous, so unexpected, and so comprehensive that those who have been brought up in the

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old ideas about ancient history and its sources find it difficult to adapt their minds to it. But the revelation has been made nevertheless, and it is only a beginning of yet further revelations that are to come.

Ur of the Chaldees is now represented by the mounds of Mugaiyyar, or Mugheir, on the western bank of the Euphrates. The ruins of its great temple dedicated to the moon-god, like the temple of Harran, in Mesopotamia, still rise loftily above the level of the plain. Before Abraham was born, it had been the seat of a powerful dynasty which ruled Babylonia for many years, and carried its arms as far as Canaan. The city, however, was not inhabited exclusively by Babylonians. Owing to its position, indeed, on the western side of the Euphrates, a considerable part of its population—perhaps the larger part of it—belonged to that western Semitic race of which Abraham himself was a member. In consequence of this fact, it was a busy center of trade. Its ships sailed down the Euphrates into the Persian Gulf; its caravans traveled along the high-roads which led to Syria and Palestine, or to the western and southern coasts of Arabia; and colonies of "Amorite" merchants from Canaan were settled in it as in other cities of western Babylonia.

The fall of the dynasty of Ur had been followed by the fall of the Babylonian empire, and by civil war in Babylonia itself. Rival princes started up in the chief cities of the kingdom and made war one upon the other. The Elamites invaded the country, and an Elamite prince, Eri-aku or Arisch by name, established himself at Larsa, in the southern portion of it, and made himself master of Ur. Northern Babylonia was seized by princes of western Semitic origin, who worshiped the god Samu or Shem, and whose names resemble those which we find in the Old Testament. They made Babylon, which had hitherto been a provincial town, their capital, restoring its great temple of Bel, and fortifying the city itself with walls. While Arisch was ruling at Larsa, the king of Babylon was Khammu-rabi, or Ammu-rapi as he is also called—a form of the name which, with the addition of *ilu*, "god," frequently attached to it by the deified king and his subjects, has become the Amraphel of Genesis. Both kings were vassals of Elam, whose sovereign had entered into the inheritance of the Babylonian empire.

Such was the political situation when Abraham's father migrated

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to Harran. Between Harran and Ur he would have found but little difference. Both cities were dedicated to the worship of the same god—indeed, many scholars believe that Harran was a colony of Ur—and they were inhabited by the same population, who spoke the same language, obeyed the same laws, and acknowledged the same government. It may be that the civil discord in Babylonia, or the capture of Ur by Arisch, was the immediate cause of the migration. But more probably it was merely a question of trade; the cuneiform tablets show us that there was constant commercial intercourse between Babylonia on the one side, and Mesopotamia and Syria on the other, and that, while Babylonian merchants settled in Syria, Syrian or Canaanitish merchants settled in Babylonia. As today, they went wherever they could find the best market for their wares.

The name of Abram, by which Abraham was known among his own people, is met with in the legal documents of his age. In a contract that was written not many years before he was born, one of the witnesses is an "Amorite" from Canaan who is called Abi-ramu or Abram. These contracts are full of names which are familiar to us from the pages of Genesis. Thus we find among them Yaʿqub-ilu, sometimes contracted into Yaʿqubu, or Yaʿqub, better known to us as Jacob. This latter name seems to have been pretty common in the age of Abraham, though it passed out of use at a later date.

In moving to Canaan, Abraham would not pass beyond the reach of the Babylonian government. Canaan was a province of the Babylonian empire, and on a monument now in the British Museum the only title given to his contemporary Khammu-rabi is that of "king of the land of the Amorites," as Canaan was called at the time by the people of Babylonia. For centuries Babylonian soldiers and traders had been traversing the highroads which led to the West; Babylonian officials ruled in Palestine, and the official script of Canaan, and even the official language, were Babylonian. The literature, theology, and traditions of Babylonia had been carried to the shores of the Mediterranean, where Nebo and Dagon, Hadad and Ashtoreth, were as well known as they were in Babylonia itself, and where the Babylonian theories of creation, which made the deep the origin of all things, had become, as it were, domesticated. The

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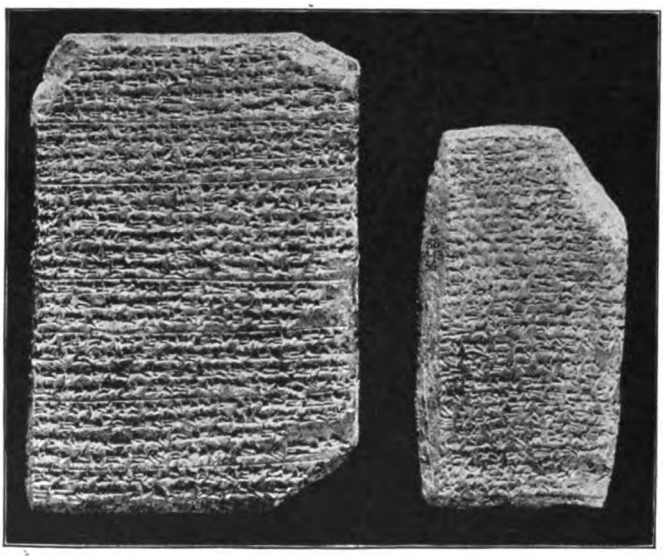
same law that was in force in Babylonia was in force also in Canaan; the imperial taxes were paid into the same treasury, and there were the same level of culture, and the same habits and customs, in both countries. How close the tie was between them is illustrated by a little tablet of clay that was found in the Lebanon. It belongs to the reign of the son and successor of Khammu-rabi, and contains a notification of the way in which the year in which it is dated was to be officially designated. Such notifications were sent by the central government to all its functionaries at the beginning of each year, accurate dating of documents being especially necessary among so highly commercial a people as the Babylonians. It was needful that there should be no difficulty in looking up the date of a legal or commercial document, and no doubt about its exactness.

In passing to Canaan, therefore, Abraham would only have been like an Englishman who emigrates to an English colony. His surroundings remained the same; he was not even required to learn a new language or a new system of writing. The weights and measures, which were identical with the coins of the period, were the same as those to which he had previously been accustomed; if he wanted to buy land, or even to hire a servant, the legal procedure and forms were those of the country of his birth. He would have found himself no stranger in the land of the Amorites, but a fellow-subject of the same imperial power.

All this is part of the new facts which we have learned from the recent discoveries of archæology, and it sets the history of Abraham under a wholly new light. Except when he paid a visit to the Egyptian court, which at that time was Canaanitish, in all his migrations he never left the confines of the empire in which he had been born, nor passed beyond the influences of the highly developed literary culture of Babylonia. For, like the contemporaneous culture of Egypt, the culture of Babylonia was pre-eminently literary. Books, schools, and libraries were of its very essence. A knowledge of reading and writing was more widely spread than in the England of the Georgian era, and it was a knowledge that could be acquired only by the expenditure of much time and labor. The cuneiform system of writing is a very complicated one; instead of a simple alphabet, hundreds of characters have to be learned, each of which possesses

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more than one phonetic value, and can be used also to express words as well as syllables. The pupil, moreover, had to acquire at least two languages: not only the Babylonian which was spoken by the Semitic population, but also the old Sumerian, which was to Babylonian what Latin is to English, and in which a good deal of the earlier literature of the country was written, while law and theology, with their usual conservatism, still employed it in the law courts and



TABLET FROM TEL-EL-AMARNA, 1450 B. C.

temples. It is not wonderful, therefore, that in most cases the Babylonian city had its library to which a school was attached; and wherever Babylonian culture extended, the school and the library accompanied it. Like Babylonia, the Canaan of Abraham must have possessed its schools and libraries, where the cuneiform syllabary of the ruling power was taught and learned, and where the clay books of Babylonia could be stored.

Such a library existed, no doubt, in the town of Kirjath-Sepher—or rather Kirjath-Sopher, "the City of the Scribe," as we gather from an Egyptian papyrus that it ought to be called—which was also known as Kirjath-Sannah, "the City of Instruction." And though a library has not yet been found, one of the old archive chambers of Canaan

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has lately been discovered at Taanach by the Austrian excavator, Dr. Sellin. Inside the great terra-cotta coffer which served as a bookcase or safe, the letters had been deposited which passed between the local shêkhs, together with the official documents of the town. It is needless to say that they were all alike in the language and script of Babylonia.

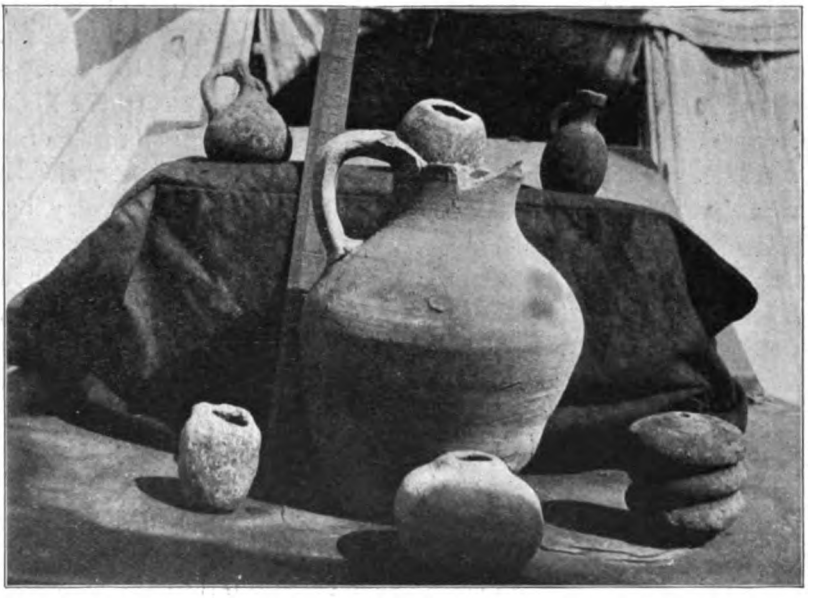
The discovery settles once for all one or two important questions. First of all, it shows that the cuneiform script and language were not only employed for foreign correspondence, but were at the time as native to Canaan as the so-called Phœnician alphabet and the Phœnician or Hebrew language were in later days. The records of a third-rate town like Taanach were kept in them, and petty shêkhs wrote in them to one another about the trivial affairs of everyday life. Secondly, it completes the evidence furnished by the Tel el-Amarna tablets that education was as widely extended in Canaan as it was in Babylonia; officials, merchants, land-owners, even Bedouin shêkhs, were all alike expected to be able to read and write. Education in the East is immensely old; it is only the West that has been illiterate.

The trade of Canaan was principally an inland one. There were excellent roads in western Asia, and even a postal service, which had been organized as far back as the time of Sargon and his son Naram-Sin, the Babylonian conquerors of Palestine and the Sinaitic peninsula nearly two thousand years before Abraham's age. Along these highroads caravans passed backward and forward from Mesopotamia and Babylonia, and the incense-bearing districts of southern Arabia. There was intercourse also with the northern part of Asia Minor. It was from hence that the painted pottery was derived which has been found at Lachish and Gezer; and we learn from an Egyptian monument now in Paris that Hittites from this same region beyond the Halys were already settled in the south of Canaan in the time of the Twelfth Dynasty, some two or three centuries before the birth of the Hebrew patriarch. In Abraham's age Egypt was under the rule of Canaanitish conquerors, and had thus become little more than an appanage of southern Palestine.

Of maritime trade in the Canaan of Abraham archæology has thus far discovered but little trace. In the century before the Exodus, indeed, the commercial wealth of Tyre was already cele-

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brated, and the fleets of Arvad sailed over the Mediterranean; but all this seems to have been subsequent to the time when Abraham entered Palestine. Whereas in Egypt the products of Crete and the Ægean islands were brought to the Nile from the earliest period, while chemical analysis has shown that part of the gold of the Sixth Dynasty was imported from Asia Minor, in Canaan there is no sign



POTTERY FROM EXCAVATIONS AT GEZER

or vestige of commercial intercourse by sea. It is not till we come to the age of iron, in the days when the descendants of Abraham were settled in the land of Goshen, that we find the princes of Canaan drinking from goblets of gold or silver that had been wrought by Cretan artists, or Cyprian workmen imitating the seal-cylinders of Babylonia. So far as we can judge at present, Canaanitish trade in the time of Abraham was wholly by land.

It was in the life-time of Abraham that the great code of laws[1] was compiled by his contemporary Amraphel, a copy of which has recently been discovered and is now in the Museum of the Louvre. Some time after the Canaanitish campaign to punish the rebellious

[1] Commonly called the Code of Hammurabi (Khammurabi); cf. p. 250.

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vassal princes of the bitumen district near the Dead Sea, Amraphel succeeded in overthrowing the Elamite domination in Babylonia, in capturing Larsa, the capital of Arisch, and making himself sole and independent sovereign of the Babylonian empire. One of his first acts after this achievement was to undertake the codification of Babylonian law. The various systems of law in use in Babylonia and other parts of the empire were compared and unified, and published in a code which all his subjects, Canaanite as well as Babylonian, were called upon to obey. As there was one government, one official language and script, and one system of weights and measures throughout the Babylonian empire, so from henceforward there was to be one system of law. The civilization and culture of western Asia, as well as its political organization, thus became one and homogeneous.

The individual laws of which the code of Amraphel is composed were originally judicial decisions in cases that had been brought before the courts. They thus resembled the laws of the Mosaic Book of the Covenant, which had a similar origin (Exod. 18:26); and it is not surprising, therefore, that their introductory formula should in both instances be the same. In matter and spirit, however, the Mosaic and Babylonian codes differ widely; the code of Babylonia is addressed to the subjects of a wealthy and highly organized monarchy, where the security of property was regarded as of even more value than the life of a man; the code of Moses implies a nomad community of free men, among whom every individual life is of importance, while the rights of property are hardly yet defined. In the book of Genesis, as is natural, it is the code of Babylonia and not that of Moses which is presupposed. The position and treatment of Hagar, for example, are in accordance with its provisions; so, too, is the fact that the house-steward Eliezer was the heir of the childless Abraham.

The commercial transactions of the age are illustrated by Abraham's purchase of the field and rock-tomb of Machpelah. The technical terms for "weighing" or "paying," for "silver" and for "shekels," are of Babylonian origin, and the description of the property is that prescribed by Babylonian law. The mode of witnessing the deed also is that which was usual in the Babylonia of Abraham's age, though not at a later date.

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As for military affairs, the Babylonian monarch had at his disposal a standing army, which rested partly on conscription, partly on a sort of feudal service. Certain classes were exempted from the duty of serving in it, but some, if not all, of them were required to provide a fixed number of conscripts for the army in place of themselves. One of the official documents found at Taanach is a list of persons each of whom had to furnish conscripts for the local militia, the number of conscripts being stated in each case. From this we may conclude that the Babylonian military system survived in Canaan down to the age of the Israelitish conquest. The conscripts had a distinguishing dress or mark, and desertion was severely punished. They seem to have received pay while on service, like the foreign mercenaries who were also employed by the Babylonian kings. Like other Babylonian subjects of the upper class, Abraham had his *ḥanîkîm* or "trained conscripts," 318 in number, whom he was bound to send to the imperial army when called upon to do so, though he actually used them to assist the Canaanitish rebels against the Elamite conqueror of Babylonia (Gen. 14:14).

By the side of the army stood the civil administration, served by a multitude of functionaries who formed a bureaucracy under the king. A strong and energetic ruler like Khammu-rabi or Amraphel personally supervised everything, and his private letters which have come down to us show that nothing, however small, escaped his notice. Petitions from peasants complaining of injustice or bribery, details of finance, schemes of irrigation and agricultural improvement, all alike were attended to with painstaking and conscientious industry. How he managed to find time for all that he did is a marvel. Under less able sovereigns the bureaucracy probably had it much their own way. They were divided into different departments, of which the most important were the ministries of finance and justice. The judges appear to have been appointed—or, at all events, confirmed in their appointment—by the king himself, like the other officers of state. The officials to whom the exchequer was intrusted not only received the taxes, but also looked after the royal domains. The taxes were numerous, and in addition to them the subject provinces paid a tribute which was exacted by the governors set over them by the Babylonian government. We possess portions of a cadastral

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survey made for the purposes of taxation by one of the governors of "the land of the Amorites" some three or four centuries before the age of Abraham.

How strangely modern this age was in many of its features will have been seen from the foregoing sketch of it. We have still much to learn from archæology, but what we have already learned has obliged us to revise our old judgments and conceptions, and to regard the ancient history of the East with new eyes. Abraham lived in the full glow of an ancient and advanced civilization—a civilization which was essentially literary, and in the literary culture of which he also must have shared. His migration was no adventurous journey into an unknown or barbarous land; he merely removed his residence from one part of the Babylonian empire to the other; and wherever he went he found the same culture, the same highly organized administration, the same laws, weights and measures, the same official language and writing. The Canaan of his day was connected by good roads with all parts of the known civilized world; the rugs and embroideries of Babylonia, the incense and spices of Arabia, the gold and bronze of Egypt, and the pottery of Asia Minor were brought to it by the caravans which month by month traversed the highways of western Asia. And all over this world there were schools and libraries, teachers and pupils, and multitudes of books; while, except in Egypt and possibly Arabia, the books were all written in the same script, if not in the same language.

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THE MESSAGES OF THE PSALMS

PSALM 126

PROFESSOR JOHN F. McFADYEN
Knox College, Toronto, Canada

1. *When the Lord turned again the captivity of Zion,* *We were like unto them that dream.*	*When Jehovah turned the fortunes of Zion,* *we became like them that dream.*
2. *Then was our mouth filled with laughter,* *And our tongue with singing:* *Then said they among the nations,* *The Lord hath done great things for them.*	*Then was our mouth filled with laughter,* *and our tongue with ringing cries;* *then said they among the nations,* *Jehovah hath dealt nobly with them.*
3. *The Lord hath done great things for us;* *Whereof we are glad.*	*Jehovah dealt nobly indeed with us:* *we became right glad.*
4. *Turn again our captivity, O Lord,* *As the streams in the South.*	*Turn our fortunes, O Jehovah,* *as the streams in the south land.*
5. *They that sow in tears shall reap in joy.*	*They that sowed with tears* *shall reap with ringing cries.*
6. *Though he goeth on his way weeping, bearing forth the seed;* *He shall come again with joy, bringing his sheaves with him.*	*Weeping may a man go on his way* *bearing seed for scattering;* *with ringing cries shall he come home* *bearing his sheaves.*
—Revised Version.	—Canon Cheyne's translation.

What shall we say of such a lyrical gem as this? Within the compass of six short verses, the highest heights are scaled and the deepest depths are sounded. We pass from laughter to tears, and from tears again to laughter. The sob of the exiles echoes across a score of years; then Jehovah had done great things for them, and they were glad. Within their old ancestral city they send up ringing shouts—shouts which turn to something like despair, as they see how unlovely that city is despite all her ancient and holy memories. We see the tear-stained face of the man who bears his seed, and knows not how long and how wearily he may have to wait for the

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harvest. We hear, too, the ringing shouts of harvest home, as the laborers come back from the master's field with their arms full of sheaves. Tears and laughter, sorrow and joy, dejection and exaltation, exile and redemption, dreams both stern and lovely, spring and autumn, Israel and the heathen—all pass in rapid and moving succession across the verses of this marvelous lyric. All life is here; the changing moods which are but too familiar to every human heart are reflected here with the fidelity of a soul which had known it all only too sorrowfully well.

On the whole, the situation, with its strongly checkered contrasts, can best be met by the conditions of Haggai's time. Then the same eyes were filled, and almost at the same time, with laughter and tears (cf. Hag. 2:3); the same mouths were filled, and almost at the same time, with shouts of joy and of despair. Jehovah had done great things for them—so great that the very heathen are dramatically represented as looking on in astonishment. They were like men that dreamed; it had all been so much better and grander than they had dared to hope. Nobody had believed in the possibility of redemption—nobody but deutero-Isaiah, and the faithful band he may have gathered about him. "Who hath believed our report?" And yet it had come to pass. There they were, against all expectation, walking up and down the streets of the dear city they had never thought to see again. There they were, like men that dream.

And yet, the more familiar they grew with their redemption, the more unlovely and disappointing did it seem. Was it redemption after all? Their temple was making little progress. There were dark-hearted enemies on every hand. There were drought and barrenness instead of the fertility which they had hoped to see. They were as men in a dry and barren land wherein no water is; they looked up to the sky, but it was brazen (cf. Hag. 1:10, 11). If they sowed at all beneath so cruel a sky, it must be a sowing with tears. What would the heathen say now? Then would *their* mouth be filled with laughter, and *their* tongue with singing. They would say: "Aha! Aha! Where is now your God?"

Here is surely the realism of life. The same mouth may utter blessing and cursing. Standing on the same spot, feelings of the most diverse kinds may move and stir the heart. We look at the

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past and are thankful; we look closer at the present and the future, and the sight makes our hearts bitter; and we ask: "Has not our misery only changed its form?" Verily life is an uneven thing.

Now, it is worthy of note that the faith which breathes through the sorrowful part of this psalm is as strong as that which inspires its earlier part. We might, indeed, say stronger. For it is easy to send up a shout of grateful praise when you have just come home from Babylon; but it is very different when the sky is brass above you, and you are sowing the seed with tears upon the dry and stubborn earth beneath you. And it is just here that the Psalmist's faith is so splendidly strong. He sees through his tears the God of the harvest, and comforts his heart with a vision of the waving fields in the days to come. The God who could deliver from the sorrows of exile in Babylon can no less deliver from the monotony, the depression, the persecution, that face those who love him in the home land. How long it will be till the dawn of the new day breaks the Psalmist does not know; but break it will, he is sure of that. The seed of faith is never sown in vain. If not he himself, then some other reaper will *assuredly* come—the Hebrew words are very emphatic—bearing his sheaves with him.

The lesson that runs through the psalm is the power of God to change the fortunes of men. Nothing is as it seems. A touch of God's hand, and the scene is transformed. He looks in pity upon his people in Babylon; they have still a great part to play in the accomplishment of the divine purpose. He says, "I will send a deliverer, and I will bring you across the desert to the dear home-land;" and lo! it is done. The dream becomes fact; the impossible has come to pass. Cyrus is Jehovah's Messiah (Isa. 45:1); he overthrows the empire under whose power Israel has been languishing, and lets Israel go free. The Psalmist is sure that the arm of such a God is not shortened; as he transformed the miseries of the past, so he can transform the sorrow and sufferings of the present. That is to us the valuable element in this Psalm, the unconquerable faith that God is the Lord of human history and of the destinies of men, that his beneficent will must be wrought out, and that somehow and somewhere the seed flung from a brave, honest, and hopeful hand will reappear as an abundant harvest. The changing fortunes of

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men, like the changing seasons, are bound together by the love of God, and through the one as through the other, his gracious will is accomplished. Winter changes to spring, and seedtime to harvest; let that be our consolation in hours of disappointment. God can lay his kindly hand upon the circumstances of our life and so strangely mold them that we are bewildered by the happy transformation, and move about like men in a dream.

But we have to remember that with God a thousand years are but as yesterday. We sometimes speak and act as if we stood at the end of time, and had a right to demand that the consummation should be made plain before our eyes. But it is not so; we have only the years, but God has the centuries, and long and many may be the days between the sowing and the sheaves. He is the Master reaper, and he will bring the sheaves home that were sown by mortal hands in his own good time. The words of the Psalmist suggest that the sower and the reaper are the same. Alas! in this world it is not always so. Many a brave heart has gone down to the grave with noble yearnings ungratified and pure hopes unfulfilled. And yet in a sense deeper than he knew, the Psalmist was right. God cares not only for the race or for the nation, but also for the single soul; and he who sowed in tears shall assuredly reap with joy, if not in this world, then in some other. For God is not the God of the dead, but of the living, and all live unto him.

This song is placed among the so-called "Psalms of Ascent," that is, the Pilgrim psalms; and it is easy to imagine what a helpful song it must have been to the later pilgrims who went up to the feasts. They knew all the varied experiences reflected with such simple fidelity in the words of the psalm. To reach the Holy City, they had often to travel many a weary way. They had sowed, as it were, in tears, but they knew that they were not traveling on a vain errand; the goal of their journey was a vision of the God of Zion in his temple. So those later pilgrims would share, too, the faith that inspired the writer of this psalm. They had to sow in tears, but they were sure that they would reap again with joy; and when the festival was over, and the worship was but a glorious memory, how happy they must have been as they returned to their brethren, bearing with them a harvest of gladness which would sustain their souls for days to come!

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AN INTERVIEW WITH NEW TESTAMENT SCHOLARS.[1]

ANSWERS TO QUESTIONS BY PRINCIPAL W. F. ADENEY, M.A., D.D., OF LANCASHIRE COLLEGE, ENGLAND; PROFESSOR D. A. HAYES, D.D., OF GARRETT BIBLICAL INSTITUTE; PROFESSOR A. T. ROBERTSON, D.D., OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY; AND PROFESSOR FRANK C. PORTER, D.D., OF YALE DIVINITY SCHOOL.

12. What should be the attitude of New Testament scholars toward the Vạn Manen criticism?

I think the attitude should be that of courteous respect for scholarly work egregiously misapplied through lack of historic sense.

W. F. A.

It should be given a courteous hearing. It deserves no serious refutation. It should be allowed to depart in peace. D. A. H.

The Van Manen criticism is erratic and blindly prejudiced. It cannot make a permanent impression. A. T. R.

A scholar should have an open mind toward all hypotheses, but my own judgment is that the great letters of Paul are among the most convincing documents of antiquity. Doubt as to their authenticity, it seems to me, can arise only from a lack of appreciation of the emotional and personal side of the religious life, and from an excessive restriction of the creative power and originality of the great men of history. F. C. P.

13. What is your view of the authorship, sources, and historicity of Acts?

I think that Professor Ramsay and Rev. Arthur Wright have done much to restore the authority of Luke as the author of Acts. The Pauline half I regard as essentially historical. There is less evidence for the earlier or Petrine half, but the archaic character of the speeches points to their genuineness as honest résumés of what was actually said. This goes to establish the general historicity of the narrative in which they are set. W. F. A.

Authorship, by Luke. Sources: the "we" sections (16:10–17; 20:5–15; 21:1–18; 27:1—28:6) are extracts from his diary; the

[1] Concluding the interviews published in the August and September numbers.

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Samaritan revival and the Jerusalem organization were possibly jottings in his notebook while with Philip at Cæsarea; the conversion of Cornelius he may have heard from him at the same time; the martyrdom of Stephen and the biography of Paul he could have learned from Paul himself. Some things he saw, some he heard from the mouths of principal actors or eyewitnesses, and some he may have gathered from existing documents, as in the composition of his gospel. The accuracy of Acts has been sustained most remarkably by historical, archæological, and nautical investigation.

D. A. H.

I consider Luke the author of the Acts. He may have kept a diary while with Paul, the "we"-sections. For the rest he could have obtained information from Paul concerning his work, and from Peter, James, and John, and others during the two years in Jerusalem and Cæsarea. The book must be taken for what it is, not for what it is not. It is not an account of all the apostles, nor a complete account of any of them. It gives a vivid and accurate portrayal of the spread of Christianity from Jerusalem over the Roman Empire. Its historical value has not been seriously impeached, but has the rather grown with new discoveries. A. T. R.

I suppose the course of tradition which lies behind the earlier chapters of Acts to be as complex as that which underlies the synoptic gospels. Criticism is here indispensable, and it is more difficult than it is in the case of the gospels because we have only one book instead of three. Some of the narratives cannot be accepted as they stand, and yet the general representation of the earliest Christianity contained especially in the speeches of Peter makes from the historical standpoint a wholly favorable impression. The latter part of the book is largely from an eyewitness; but my inclination is to suppose that the book as a whole is not from this companion of Paul's travels. The essential thing in the use of Acts as a historical source is to judge it—of course with due caution—by the letters of Paul.

F. C. P.

14. Do you regard the question of the authorship of the Pastoral Epistles as settled? If so, what do you regard as the correct view?

No. I regard it entirely doubtful as regards the epistles in their present form. The style and vocabulary and thought are all too

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un-Pauline. On the other hand, there seem to be undoubtedly some Pauline passages. Moreover, the so-called "historical difficulties" seem to me to make rather for than against genuineness. A pseudonymous writer could so easily have avoided them. It is hard to see why he should have gratuitously manufactured them. I hold, therefore, that we have certainly much of Paul here; that, on the hypothesis of a second imprisonment, which seems to me probable, the historical situations are very natural and likely; and that it is not improbable the apostle gave his secretary a somewhat more free hand in using the materials which were supplied him than in the case of the earlier epistles. But I am not sure. W. F. A.

The question is not settled today. It would seem that it must always remain a drawn one. Most of the reasoning is in a vicious circle. I am inclined to believe in the genuineness of these epistles, but I could not prove it to anyone who was inclined to the contrary opinion. D. A. H.

The Pastoral Epistles will always be doubted by some minds. The cutting short of the Acts robs us of definite knowledge of the historical background. For myself, I am convinced that Paul wrote them. The style is the man indeed, but the man changes rapidly. Style is also a function of the subject. Shakespeare's plays should bid us hesitate before asserting positively that a versatile man like Paul could not have written the Pastoral Epistles. We know too little of the progress of Christianity in Asia Minor to argue about the ecclesiastical problems raised. The Ignatian Epistles show a much further development at many points, and argue for the early rise of ecclesiastical issues. A. T. R.

My preference is for the view which finds some Pauline elements in the Pastoral Epistles, especially in 2 Timothy. F. C. P.

15. Should New Testament history—the life of Christ and the history of the apostolic age—be based solely on the canonical sources?

Certainly not, though chiefly so, as they are almost our sole sources. What we have beyond these writings is either very meager, such as the sentence in Tacitus, or very unreliable, such as the apocryphal gospels. Still there is a residuum of this foreign material. W. F. A.

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Of course not. The bulk of its material must always come from the canon; but any light from extraneous sources must be welcome and will be utilized. D. A. H.

The student of the life of Christ and the apostolic age will get information from all possible sources, canonical and uncanonical; but he will be sure that it is information, light and not darkness.

A. T. R.

Canonicity has no right to restrict the historian in his use of sources. All the Christian writings of the New Testament period—and this includes several that are not in the canon—should be used as sources for the period. It is true, however, that neither for the life of Christ nor for Paul does anything significant remain outside of the canonical records. The case is different in the post-apostolic age. F. C. P.

16. Does it seem to you that the New Testament department is properly regarded as a division of early church history?

I think not. Strictly speaking, of course, it does belong to early church history. Indeed, it must be studied for a right understanding of that history. New Testament times merge into the sub-apostolic age. Nevertheless, I would keep the studies in distinct departments for two reasons: (1) *Practical convenience.* The New Testament is so immensely important that it deserves and needs a department for itself. Similarly, though for less urgent reasons, I would not teach Shakespeare as one in a group of Elizabethan dramatists when giving a course of lectures on the latter. (2) *The nature of the New Testament.* I hold that this book enshrines the vital elements of the Christian revelation and lays the foundation of the faith. I can see no grounds for attaching a similar authority to the apostolic fathers. In particulars, we have here our most original and full information concerning the life and teaching of Jesus Christ. This is altogether unique. W. F. A.

No. It is broadening beyond this boundary. D. A. H.

In one sense the New Testament department is the beginning of church history. But the origin of Christianity is so important, the literature so vital and permanent, the men so charged with the spirit of God, above all the life of Christ, and the first interpretation of that life,

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so fundamental, that it would be a great mistake to subordinate this field of study to a mere department of church history. The first century stands apart from all the rest in fact, for Jesus Christ is Christianity. It would be a fatal error to rank him merely as the first and greatest preacher of the gospel. A. T. R.

The New Testament department belongs to church history, and also, with hardly less right, to the history of Israel. It is a department, however, so important in itself and for the Christian religion, and so exacting in its linguistic and historical requirements, that it must continue to claim for itself individual scholars and courses. Its separation is justified by considerations of expediency and of value, but not by the theory that these books do not belong in the category of human literature, nor these persons and events in the realm of human history. F. C. P.

17. Will you mention some of the most important pending questions in New Testament study—those which will demand the attention of scholars in the immediate future?

(1) The settlement of the synoptic question as regards the actual facts of the life of Christ and his teachings; the historical following the literary problem; (2) the Johannine problem; (3) the eschatological teachings ascribed to Jesus Christ in the gospels.

W. F. A.

New Testament grammar; the exact relation of New Testament Greek to other Greek; the authority of such books as "Second Peter" and Jude; the value of the Apocalypse; the determination of the residuum of genuine sayings of Jesus in both the fourth and the synoptic gospels. D. A. H.

There is need of a better statement of the ethical teaching of the New Testament. The new discoveries from the papyri and inscriptions call for a new grammar of the New Testament Greek. Professor W. M. Ramsay has raised a new problem concerning the Apocalypse, interpreting it in terms of the province of Asia and the Roman Empire. The relation of the New Testament Greek to the Septuagint requires new work. Many problems considered disposed of will be unsettled again, to the destruction of many pet theories. The

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New Testament student will always need an open mind for the new light. A. T. R.

The most important questions lie in the region of the history of thought, not in that of literary analysis and criticism. The central problem will always be that of the self-consciousness of Jesus himself, and, second only to that, the problem of the origin and growth of faith in his exaltation and divinity. The degree of newness in Paul's gospel as compared with the primitive, Petrine, Christianity is the crucial question in this latter region. A still better understanding than has yet been gained of the religious ideas and life of Judaism in Christ's time is a most essential condition of a right understanding of the distinctive character and worth of New Testament religion. F. C. P.

18. Can you suggest any ways in which students and teachers of the New Testament can make their work more effective in the promotion of religious life among the people?

I think it most desirable that popular lectures on the New Testament and classes for discussing New Testament problems should be promoted by churches and Sunday-school authorities, and encouraged and aided by university professors. These subjects are less suitable for sermons, as discussion should be allowed or, at least, questions invited and answered on the spot. The atmosphere of public worship would be injured by such intrusions. But in the lecture-room they would be most welcome. Instruction is sadly needed as an aid to faith as well as a means of religious culture. I should also like to see much sound expository preaching, based on an adequate critical knowledge, dealing frankly and honestly with the ascertained results of biblical study, positive, reverent, non-controversial, genial, and aiming at helping the people, not alarming them or glorifying the superior knowledge of the preacher.

W. F. A.

We need both men and books with combined critical flavor and devotional power. Our present devotional literature is largely the product of untrained and unlearned men. It appeals most strongly to those of like minds. We need devotional studies in the New Testament written by scholars who have mastered the field and

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know all the problems, and can discuss them with spiritual insight as well as critical ingenuity. There is an ever-growing clientage which demands such books. Those who have helped to cultivate the distaste for the older forms of religious teachings and books must now supply their places with better. D. A. H.

The best way to promote spiritual life among our students is to be spiritual. One should always subordinate critical work to the spiritual life both in theory and practice. A. T. R.

The question of ways and means is less important than that of the spirit. The New Testament is, of all books in the world, the best adapted to promote religious life. If the work of New Testament scholars does not help the religious life in themselves and in others, it can only be because they are concerned with externals and incidentals, and are not sensitive and responsive to the inner spirit and chief substance of the book with which they deal. F. C. P.

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The Institute of Sacred Literature

THE VALUE OF A BIBLE CLUB IN THE CHURCH

An increase in the activity of the Christian pastor along the lines of the teaching ministry is a subject frequently under discussion. The objection is raised that the pastor is already overworked with his pulpit and weekly meetings, and must leave this seemingly narrower work to members of his congregation. This is doubtless in many cases a valid excuse, but the following statements, made by a pastor of a large city church, who has himself been for several years the leader of a most successful Institute Bible club, show that there may be stimulus and even a cumulative practical value to the pastor in the necessities connected with the teaching of a Bible class or club:

"1. *A Bible club compels the pastor to study the Bible comprehensively.* Study of the Bible for sermon preparation is dangerous when taken alone. Many preachers will confess that the Bible has become to them little more than a repository of texts. When they read a prophecy or a gospel, a psalm or an epistle, it is with a wide-open eye for something that can be worked into the next Sunday's sermon. He who reads the Bible thus is like the mountain climber who ever walks stooping, peering closely for a sight of pebbles or blossoms in his path, but never lifting up his eyes to survey the landscape. The world is suffering from narrow horizons.

"2. *It furnishes the pastor an abundance of sermonic material.* Instead of finding it necessary to search for texts, he has only to choose from the many which throng him, inviting his study and promising comfort and strength to those who shall hear as he interprets. He who instructs, by the question-and-answer method, a class of intelligent, alert Christians in a Bible-club course need never be compelled to turn over the leaves of his Bible in nervous and distracted haste to find a text from which he can evolve a message suited to the hour; for the Bible, when diligently studied, proves itself to be a storehouse of material which is rich and varied, and timely as well.

"3. *It suggests to him new lines of investigation.* The Bible-club materials, while requiring a study of the text of Scripture first of all and chiefly, are so prepared as to lead the mind into new channels. These materials are arranged by specialists, who not only know the text of the Scriptures treated, but are also familiar with the literature which has grown up around such portions of Scripture, and though without dogmatic assertions, the lessons are so wisely and ably presented that they are valuably suggestive.

"Whatever increases the pastor's fitness to preach is an advantage to the church. When this improvement of qualifications on the part of the pastor is

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attended by a corresponding improvement in the attainments of a considerable number of the members of the church, the advantage is yet greater. Herein the value of the Bible club appears.

"4. *It sets an example of earnest Bible study.* The people have before them continually an object-lesson which reminds or assures or persuades them that the pastor and a certain number of others believe it to be worth while to study the Bible more than the ordinary Christian studies it; and that it is also worth while to be as persevering and earnest in the learning of Bible lessons as in learning lessons in purely secular subjects. This is an idea which has not yet gained full possession of the ordinary mind. The Bible is "searched," perhaps, but rather for texts than truth, for promises than knowledge, and for comforts in dark hours than for that full comprehension of God's revelation which will keep the soul continually in the light. The Bible club is at once a protest and an invitation. It protests against that neglect of the Scriptures which is the habit of the many, and invites all to a study which shall remove from the Christian church the reproach of indifference to God's revelation.

"5. *It raises up in the church a class of men and women who are qualified to teach the Scriptures.* In many churches it is difficult to find teachers for the classes in the Sunday school. Yet more difficult is it to find competent teachers. If the average Christian, who perhaps knows a great many precious texts, from which he has derived comfort many times, and who understands well the way of salvation through Jesus Christ, is called upon suddenly to take charge of a class in the Sunday school, he urges his want of preparation, and dares not face the class with only the Bible as a help. His caution is prudent. With only the Bible in hand, the lesson would be a blank to him. He knows so little of the Scriptures that before he can teach an ordinary passage even passably he must make careful preparation. This surely ought not to be. A Christian of average intelligence, who has reached mature years, ought to be so familiar with a large portion of the Scriptures that he would not feel himself utterly lost if brought suddenly face to face with an ordinary Sunday-school lesson. To remove this ignorance, and consequent want of preparation for service, the Bible club enters the church. Its work is done thoroughly and without haste. The Scriptures are studied methodically and systematically. There is drill upon the great outlines of history and doctrine, until these have lodged in the mind to abide. Then all future reading enlarges the crystallizations around these fixed portions of truth, and the student becomes competent to teach, at a moment's notice, with some degree of intelligence, and, if permitted time to make special preparation, he can bring forth out of the treasure-house of the Word things new and old. The presence in a church of a number of persons thus equipped is an inestimable blessing."

In view of this testimony we ask from every reader of these pages earnest consideration of the question whether an Institute of Sacred Literature Bible Club would not be a means to some desirable end in religious education in his church or the community.

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Books for New Testament Study

POPULAR AND PROFESSIONAL

1905 EDITION

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The first edition of this List was published in 1900. This second edition is in pursuance of the purpose then announced to reissue the List in thoroughly revised form every five years.

The books named are those which it is thought will prove most helpful to the present-day student of the New Testament. Different schools of biblical interpretation are represented in the List, paragraphs of brief annotation being given to characterize the books respecting their point of view, scope, and particular value. The only consideration in the choice of titles has been the efficiency of the books to promote the best appreciation, knowledge, and use of the New Testament.

The American publisher of each book is given, if there is one, although many of the books are imported from British houses. The last edition of each work, with its date, is indicated. English translations of German and French works, when such exist, are always cited first. If there has been, since the translation was made, a new German or French edition with important revisions or additions, the title of this edition is also given.

I. HISTORY

1. THE NEW TESTAMENT TIMES IN PALESTINE

Schürer, Emil. The Jewish People in the Time of Jesus Christ. New York: Charles Scribner's Sons, 1891. Five volumes. Pp. 2065. $8.

Geschichte des jüdischen Volkes im Zeitalter Jesu Christi. Leipzig: Hinrichs. Band 1, dritte und vierte Auflage, 1901, pp. 780; Bände 2 und 3, dritte Auflage, 1898, pp. 1157. M. 42.

Hausrath, Adolf. History of New Testament Times. I. The Time of Jesus. London: Williams & Norgate, 1878–80. Two volumes. Pp. 538. 21s. II. The Time of the Apostles. London: Williams & Norgate, 1895. Four volumes. Pp. 1026. 34s.

Holtzmann, Oscar. Neutestamentliche Zeitgeschichte. Tübingen: Mohr, 1895. Pp. 260. M. 5.50.

Mathews, Shailer. The History of New Testament Times in Palestine. *New Testament Handbooks.* New York: The Macmillan Co., 1899. Pp. 218. $0.75.

Riggs, J. S. History of the Jewish People in the Maccabean and Roman Periods. New York: Charles Scribner's Sons, 1900. Pp. 317. $1.25.

Morrison, W. D. The Jews under Roman Rule. Third edition. New York: G. P. Putnam's Sons, 1893. Pp. 426. $1.50.

Stapfer, Edmond. Palestine in the Time of Christ. Third edition. New York: A. C. Armstrong & Son, 1885. Pp. 527. $2.50. [Out of print.]

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Edersheim, Alfred. Sketches of Jewish Social Life in the Days of Christ. London: Religious Tract Society, 1876. Pp. 342. $1.25. The Temple: Its Ministry and Services as they were in the Time of Christ. London: Nelson, 1874. Pp. 367. $1.25.

Mackie, George M. Bible Manners and Customs. Chicago: The F. H. Revell Co., 1898. Pp. 175. $1.

Tristram, H. B. Eastern Customs in Bible Lands. Second edition. New York: Thomas Whittaker, 1894. Pp. 262. $1.50.

Trumbull, H. C. Studies in Oriental Social Life. New York: Charles Scribner's Sons, 1894. Pp. 455. $3.

Ramsay, W. M. Art. "Roads and Travel in the New Testament," in Hastings' Dictionary of the Bible, V, 375–402.

JEWISH WRITINGS

Josephus, Flavius. Antiquities; Jewish War. English translation by Shilleto. New York: The Macmillan Co., 1889–90. Five volumes. Pp. 1907. $5.

Niese, Benedict. Flavii Josephi Opera, cum apparatu critico. Berlin: Weidmann, 1887–95. Seven volumes. Pp. 2365. M. 93. Editio minor, six volumes (the text without critical apparatus). Pp. 1926. M. 24.

Old Testament Apocrypha. Revised English Version. New York: Thomas Nelson & Sons, 1895. Pp. 176. $0.75. Greek text of the Apocrypha in Swete's "Old Testament in Greek." The Macmillan Co., New York; three volumes; $2 a volume.

Kautzsch, E., Editor. Die Apocryphen und Pseudepigraphen des Alten Testaments. Tübingen: Mohr, 1898–9. Two volumes. Pp. 1048. M. 24.

Wace, Henry, Editor. Commentary on the Apocrypha. By various British scholars. London: John Murray, 1888. Two volumes. Pp. 1282. $16.

Deane, W. J. The Book of Wisdom. New York: Henry Frowde, 1881. Pp. 224. $3. Pseudepigrapha: An Account of Certain Apocryphal Sacred Writings of the Jews and Early Christians. New York: Charles Scribner's Sons, 1891. Pp. 348. $2.25.

Charles, R. H. The Book of Enoch: Translation, with Introduction and Notes. New York: Henry Frowde, 1893. Pp. 391. $4.

Ryle, H. E. and **James, M. R.** Psalms of the Pharisees, commonly called the Psalms of Solomon. New York: The Macmillan Co., 1891. Pp. 270. $3.75.

Taylor, Charles. Sayings of the Jewish Fathers, comprising *Pirqe Aboth.* Vol. I, second edition. Vol. II, Appendix. New York: The Macmillan Co., 1897–1900. Pp. 243, 183. Vol. I, $2.75; Vol. II, $2.25.

Bousset, Wilhelm. Die Religion des Judentums im neutestamentlichen Zeitalter. Berlin: Reuther & Reichard, 1903. Pp. 512. M. 10.

Weber, Ferdinand. Jüdische Theologie auf Grund des Talmud und verwandter Schriften gemeinfasslich dargestellt. Zweite Auflage von Georg Schnedermann. Leipzig: Dörffling & Franke, 1897. Pp. 467. M. 9.25.

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Herford, R. T. Christianity in Talmud and Midrash. London: Williams & Norgate, 1903. Pp. 449. 18s.

SCHÜRER's is the standard work on the history of New Testament Times in Palestine, complete, learned, moderate, sane, and sufficient for general purposes. HAUSRATH is interesting and valuable, but in many respects inferior to Schürer. HOLTZMANN is brief, original, scholarly. MATHEWS, RIGGS, and MORRISON give excellent popular treatments of the subject. STAPFER and EDERSHEIM furnish useful, readable descriptions of the religious institutions and conditions in Palestine while Jesus lived. MACKIE, TRISTRAM, and TRUMBULL picture the social customs and habits of the Jewish people in the same period. RAMSAY gives valuable information concerning roads and travel in the first century.

JOSEPHUS, the great Jewish historical writer, is indispensable for a knowledge of the political events, national ideas, and archæology of first-century Judaism. NIESE has produced a learned, critical Greek text of Josephus's writings. The APOCRYPHA OF THE OLD TESTAMENT are well translated into English in the Revised Version. KAUTZSCH and his co-workers give scholarly introductions to each book of the Apocrypha and the Pseudepigrapha, with a German translation. DEANE also is excellent for introduction to the pseudepigraphical books. The WACE Commentaries on the Apocrypha are the most useful for this group of writings as a whole, though DEANE is best on the Book of Wisdom. CHARLES furnishes the standard work on the Book of Enoch, and RYLE AND JAMES on the Psalms of the Pharisees. TAYLOR gives a scholarly and useful edition of the Pirqe Aboth, the talmudic collection of the sayings of the Jewish Fathers in the period of the New Testament Times. BOUSSET gives the latest and best presentation of Jewish religious ideas in the first century, while WEBER continues to be very useful in the same field. HERFORD shows what allusions to Christianity can be discovered in the Talmud and Midrash.

2. NEW TESTAMENT GEOGRAPHY

Smith, G. A. Historical Geography of the Holy Land. Eleventh edition. New York: A. C. Armstrong & Son, 1904. Pp. 720. $4.50.

Socin, A. and **Benzinger, I.** Palestine and Syria. *Baedeker's Guide Book series*. Third edition. New York: Charles Scribner's Sons, 1898. Pp. 472. $3.60.

Stewart, R. L. The Land of Israel: A Text-Book on the Physical and Historical Geography of the Holy Land. Chicago: The F. H. Revell Co., 1899. Pp. 352. $1.50.

Buhl, Frants. Geographie des alten Palästina. Tübingen: Mohr, 1896. Pp. 300. M. 6.60.

Sanday, W. and **Waterhouse, P.** Sacred Sites of the Gospels. New York: Henry Frowde, 1903. Pp. 126, with many full-page illustrations. $4.50.

Kelman, J. and **Fulleylove, J.** The Holy Land, illustrated in colors. New York: The Macmillan Co., 1902. Pp. 301. $6.

Thomson, W. M. The Land and the Book; or, Biblical Illustrations drawn from the Manners and Customs, the Scenes and Scenery, of the Holy Land. Popular edition. New York: Harper & Brothers, 1880. Three volumes. Pp. 1992. $7.50.

Robinson, Edward. Biblical Researches in Palestine. Second edition. Boston: Houghton, Mifflin & Co., 1857–60. Three volumes. Pp. 1874. $10. Physical Geography of the Holy Land. Boston: Houghton, Mifflin & Co., 1865. Pp. 399. $3.50.

MAPS AND PHOTOGRAPHS

Bartholomew, J. G. Topographical and Physical Map of Palestine. Edited by George Adam Smith. New York: A. C. Armstrong & Son, 1901. Scale: 4 miles to the inch. Mounted on cloth, in cloth cover, with Index. $3.50.

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Palestine Exploration Fund. THE GREAT MAP OF WESTERN PALESTINE, in 26 sheets, with a portfolio. London: Palestine Exploration Fund, 1880. To be obtained in the United States of Dr. T. F. Wright, Cambridge, Mass. Subscribers, $13.50; non-subscribers, $18. Reduced map, in 6 sheets: subscribers, $3.50; non-subscribers, $5; mounted for hanging, $1 extra. OLD AND NEW TESTAMENT MAP OF PALESTINE, in 12 sheets. Subscribers, $4.50; non-subscribers, $6; mounted for hanging, 6¾ × 4½ feet: subscribers, $6.50; non-subscribers, $9.50. RAISED MAP OF PALESTINE: 7½ × 4 feet, $58; 3½ × 2⅔ feet, $25.

Burton, E. D. RELIEF MAP OF PALESTINE, conformed to the surveys of the Palestine Exploration Fund. 41 × 28 inches. Chicago: Central School Supply House, 1898. $20.

Osborn, H. S. Map of Palestine, and Other Parts of Syria. Oxford, O.: Oxford Map Publishers, 1890. Size, 9½ × 6 ft. $10.

The Bible Study Union. WALL MAP OF ST. PAUL'S JOURNEYS, in accordance with the latest surveys and investigations. Mounted for hanging, 28 × 42 inches. Boston: The Bible Study Publishing Co., 1897. $2.

Photographs and Pictures of Bible Places and Scenes. Palestine Exploration Fund, Dr. T. F. Wright, Cambridge, Mass. A very large collection, 6½ × 8 inches, unmounted, $0.20 each; mounted, $0.25 each. Photographic slides for stereopticon use, $0.40 each. Stereoscopic views, Underwood & Underwood, New York, $2 a dozen. A Complete Handbook of Religious Pictures: a Practical Manual for Pastors, Sunday School Teachers, and Bible Students ($0.05.) Compiled by Dr. W. W. Smith, New York Sunday School Commission, New York, through whom all pictures can be procured.

SMITH'S is the great work in English on the historical geography of Palestine, learned and readable. SOCIN AND BENZINGER furnish a most valuable historical and archæological guide for the traveler in Palestine; the book is adapted also for constant use in the study. STEWART'S volume is smaller and popular, but scholarly. BUHL'S is the standard work upon the subject in German. SANDAY AND WATERHOUSE discuss with great ability the Palestinian localities referred to in the gospels. KELMAN AND FULLERLOVE give an attractive and inspiring description, with colored illustrations, of sites and scenes in Palestine. THOMSON'S "The Land and the Book" has long been the popular, graphic, and informing work for the illumination of the Bible by a knowledge of first century localities and customs. ROBINSON gives a scientific account of thorough explorations in Palestine made by himself, one of the most learned and able American biblical scholars.

BARTHOLOMEW furnishes the best cloth map of Palestine for individual and class study. The great maps of the PALESTINE EXPLORATION FUND are the standard of all good Palestinian maps, and should be used unless their great size forbids. The two raised maps of Palestine also issued by the Fund are invaluable for classroom and study, showing the configuration of the country, and producing a much more vivid impression than is possible to the flat map. The BURTON map is useful in the same way. The OSBORN map is good, and particularly helpful for lecture use, the names being in large, distinct type. The BIBLE STUDY UNION furnishes the only satisfactory wall map of Paul's journeys for class and study use, in accordance with the South-Galatian view. The innumerable photographs of Palestinian sites and scenes now obtainable from the PALESTINE EXPLORATION FUND, UNDERWOOD & UNDERWOOD, and other publishers, together with the copies of famous biblical paintings, are one of the best means of making real and intelligible the biblical narratives.

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3. THE LIFE OF JESUS

Burton, E. D. and **Mathews, Shailer.** Constructive Studies in the Life of Christ. Based on the Stevens-Burton "Harmony of the Gospels." Fifth edition. Chicago: The University of Chicago Press, 1904. Pp. 300. $1.

Sanday, William. Outlines of the Life of Jesus. [Reprint of art. "Jesus Christ" in Hastings' Dictionary of the Bible, II, 603–53.] New York: Charles Scribner's Sons, 1905. Pp. 241. $1.25.

Rhees, Rush. The Life of Jesus of Nazareth. New York: Charles Scribner's Sons, 1900. Pp. 338. $1.25.

Gilbert, G. H. The Student's Life of Jesus. Third edition, enlarged. New York: The Macmillan Co., 1900. Pp. 418. $1.25.

Edersheim, Alfred. The Life and Times of Jesus the Messiah. New York: Longmans, Green & Co., 1887. Two volumes, pp. 1524, $2; abridged edition, 1898, pp. 645, $1.

Holtzmann, Oscar. The Life of Jesus. New York: The Macmillan Co., 1904. Pp. 556. $4.

Réville, Albert. Jésus de Nazareth: Études critiques sur les antécedents de l'histoire évangélique et la vie de Jésus. Paris: Fishbacher, 1897. Two volumes. Pp. 1032. Fr. 15.

Weiss, Bernhard. The Life of Christ. New York: Charles Scribner's Sons, 1883-89. Three volumes. Pp. 1224. $6.75.

Das Leben Jesu. Vierte Auflage. Berlin: Hertz, 1902. Two volumes. Pp. 1143. M. 22.

Andrews, S. J. The Life of Our Lord. Revised edition. New York: Charles Scribner's Sons, 1891. Pp. 651. $2.50.

Zöckler, Otto. Art. "Jesus Christus" in the Realencyklopädie für protestantische Theologie und Kirche, dritte Auflage, IX, 1–43.

Bousset, W. Jesus. *Religionsgeschichtliche Volksbücher.* Halle: Gebauer-Schwetschke, 1904. Pp. 103. M. 0.60.

Schmidt, P. W. Die Geschichte Jesu. Tübingen: Mohr, 1904. Pp. 598. M. 12.

Beyschlag, W. Das Leben Jesu. Dritte Auflage. Halle: Strien, 1893. Two volumes. Pp. 988. M. 21.

Nösgen, C. F. Die Geschichte Jesu Christi. München: Beck, 1891. Pp. 750. M. 16.

Hase, Karl v. Die Geschichte Jesu. Zweite Auflage. Leipzig: Breitkopf & Härtel, 1891. Pp. 774. M. 13.50.

Strauss, D. F. The Life of Jesus Critically Examined. Translated from the Fourth German edition. [The "Leben Jesu" first published in 1835.] New York: The Macmillan Co., 1898. Pp. 784. $5.

Keim, Theodor. The History of Jesus of Nazara. London: Williams & Norgate, 1876–83. Six volumes. Pp. 2336. 36s.

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Renan, Ernest. The Life of Jesus. Translation newly revised from the twenty-third (the final) edition. Boston: Little, Brown & Co., 1896. Pp. 481. $2.50.

Seeley, J. R. Ecce Homo: A Survey of the Life and Work of Jesus Christ. Boston: Little, Brown & Co., 1898. Pp. 369. $1.

Stapfer, Edmond. Jesus Christ before his Ministry; Jesus Christ during his Ministry; The Death and Resurrection of Jesus Christ. New York: Charles Scribner's Sons, 1897–8. Three volumes. Pp. 182, 265, 277. $1.25 a volume.

Dawson, W. J. The Life of Christ. Philadelphia: George W. Jacobs & Co., 1901. Pp. 452. $1.50.

Briggs, C. A. New Light on the Life of Jesus. New York: Charles Scribner's Sons, 1904. Pp. 196. $1.20.

Ramsay, W. M. Was Christ Born at Bethlehem? New York: G. P. Putnam's Sons, 1898. Pp. 280. M. 1.75.

Wernle, Paul. Die Quellen des Lebens Jesu. *Religionsgeschichtliche Volksbücher.* Halle: Gebauer-Schwetschke, 1904. Pp. 87. M. 0. 40.

Soden, H. v. Die wichtigsten Fragen im Leben Jesu. Berlin: Duncker, 1904. Pp. 120. M. 2.

Barth, Fritz. Die Hauptprobleme des Lebens Jesu. Zweite Auflage. Gütersloh: Bertelsmann, 1903. Pp. 288. M. 4.

Drescher, Richard. Das Leben Jesu bei Paulus. Giessen: Töpelmann, 1900. Pp. 65. M. 1.80.

Weinel, H. Jesus im neunzehnten Jahrhundert. Tübingen: Mohr, 1904. Pp. 316. M. 4.

HARMONIES OF THE GOSPELS

Stevens, W. A. and **Burton, E. D.** A Harmony of the Gospels, for Historical Study, in the Revised Version. Third edition. New York: Charles Scribner's Sons, 1904. Pp. 283. $1.

Huck, Adolf. Synopse der drei ersten Evangelien. Zweite Auflage. Tübingen: Mohr, 1898. Pp. 191. M. 4.

Wright, Arthur. A Synopsis of the Gospels in Greek, after the Westcott-Hort Text. Enlarged edition. New York: The Macmillan Co., 1903. Pp. 392. $3.25.

Campbell, Colin. The First Three Gospels in Greek, arranged in parallel columns. Revised edition. London: Williams & Norgate, 1899. Pp. 223. 5s.

Heineke, Reinold. Synopse der drei ersten kanonischen Evangelien, mit Parallelen aus dem Johannes-Evangelium. Giessen: Töpelmann, 1898. Pp. 198. M. 7.

BURTON AND MATHEWS provide the best introductory study of the Life of Christ for Bible classes and individual use. SANDAY gives a compact, conservative account of the Life in its main aspects, the

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best encyclopedic treatment of the subject, suitable also for text-book use. RHEES and GILBERT give excellent brief works, available also as text-books. Rhees's work is similar to Sanday's, disclosing the spirit and main features of the Life; Gilbert's book deals mainly with the events as to their chronology and consecution. EDERSHEIM'S "Life of Jesus the Messiah" is well known, readable, informing, full of religious fervor, the best single Life of Christ for popular use; but in many important respects the work falls short of present New Testament scholarship. HOLTZMANN'S work is of great importance, standing almost alone in its effort to embody the present scholarly view of Jesus; it is radical in its positions, but deserves the most careful consideration. RÉVILLE gives also a very able work on similar lines. WEISS'S has been for many years the standard Life of Christ in Germany, England, and America; it is still the finest scholarly work on conservative lines, and should be used if possible in the fourth German edition. ANDREWS presents, not a general Life of Christ, but an elaborate discussion of the chronological and geographical problems of the Life; it is in many matters already antiquated. ZÖCKLER gives an able and useful, but very conservative encyclopedic article on Jesus. BOUSSET gives an equally strong and important treatment of Jesus from the advanced point of view. A comparison of Sanday, Holtzmann, Weiss, Zöckler, and Bousset will show the radically different conceptions of Jesus which are held among present-day scholars. SCHMIDT'S is the latest and most valuable Life of Christ in Germany for popular reading. BEYSCHLAG'S is a learned and useful conservative work, its chief interest being theological. NÖSGEN and HASE have written ably and attractively from a traditional point of view. STRAUSS, KEIM, and RENAN are the three great radical historians of the Life of Christ who wrote in the middle of the nineteenth century; these works can be read in English, and are very instructive when critically used. SEELEY gives a mere sketch of Jesus' life, but is very suggestive. STAPFER is advanced, not very strong, but readable. DAWSON writes as a preacher, giving a religious and ethical appreciation of Jesus; he aims, however, to represent progressive, scholarly views. BRIGGS, RAMSAY, WERNLE, v. SODEN, and BARTH present scholarly studies of certain aspects of Jesus' life and ministry. DRESCHER shows what can be known of Jesus' earthly career from the epistles of Paul. WEINEL presents and discusses the various modern ideas of Jesus, showing how they are turned to practical account for religion, morality and sociology; a very suggestive study.

As to Harmonies of the Gospels for the more thorough study of the Life of Christ, and of the characteristics and relation of the four gospels, the best in English is that of STEVENS AND BURTON. Of those Harmonies which give the Greek text, the simplest and cheapest is that by Huck, presenting the text of Tischendorf's eighth edition, the standard in Germany. WRIGHT presents the Westcott-Hort text, is more elaborate, and gives a valuable introduction. CAMPBELL simply gives the Greek text in parallel columns. HEINEKE uses the horizontal instead of the common vertical method of presenting the parallel readings, which gives some advantage in close comparison.

4. THE LIFE OF PAUL

(In addition to the books named below under the head of "The Apostolic Age.")

Conybeare, W. J. and Howson, J. S. The Life and Epistles of St. Paul. Unabridged edition. New York: Charles Scribner's Sons, 1897. Two volumes in one. Pp. 1008. $1.50. Abridged edition. New York: Longmans, Green & Co., 1892. Pp. 850. $1.25.

Ramsay, W. M. St. Paul the Traveller and Roman Citizen. New York: G. P. Putnam's Sons, 1896. Pp. 394. $3. The Church in the Roman Empire, before 170 A. D. New York: G. P. Putnam's Sons, 1893. Pp. 494. $3.

Bacon, B. W. The Story of St. Paul. Boston: Houghton, Mifflin & Co., 1904. Pp. 392. $1.50.

Clemen, Carl. Paulus: Sein Leben und Wirken. Giessen: Töpelmann, 1904. Two volumes. Pp. 755. M. 13.

Weinel, H. St. Paul, the Man and his Work. New York: G. P. Putnam's Sons. [Soon to be published.]

Paulus: Der Mensch und sein Werk. Tübingen: Mohr, 1904. Pp. 316. M. 4.

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Wrede, W. Paulus. *Religionsgeschichtliche Volksbücher.* Halle: Gebauer-Schwetschke, 1904. Pp. 113. M. 0.70.

Baur, F. C. Paul, the Apostle of Jesus Christ. Second edition. London: Williams & Norgate, 1875–6. Two volumes. Pp. 713. 21s.

Renan, Ernest. St. Paul. Treizième édition. Paris: Calmann Levy, 1893. Pp. 570. Fr. 10. [English translation of earlier edition published by Mathieson & Co., London, 1875. Pp. 166. $1.]

Gilbert, G. H. The Student's Life of Paul. New York: The Macmillan Co., 1899. Pp. 279. $1.25.

Findlay, G. G. Art. "Paul the Apostle," in Hastings' Dictionary of the Bible, III, 696–731.

Farrar, F. W. The Life and Work of St. Paul. New York: E. P. Dutton & Co., 1889. Pp. 781. $2.

Hoennicke, G. Die Chronologie des Lebens des Apostels Paulus. Leipzig: Deichert, 1903. Pp. 68. M. 1.50.

Knowling, R. J. The Witness of the Epistles. New York: Longmans, Green & Co., 1892. Pp. 451. $5. [Out of print.]

Lock, Walter. St. Paul the Master-Builder. London: Methuen & Co., 1899. Pp. 124. 3s. 6d.

The standard work on the life of Paul in English has been for fifty years the work of CONYBEARE AND HOWSON; it still occupies this position, although now defective in many points of history and interpretation. RAMSAY has done much to illumine the Life of Paul in his two volumes dealing with special aspects of Paul's ministry. BACON gives a critical discussion of the main events of Paul's career and of the characteristics of his letters. CLEMEN presents a general Life of Paul; the first and larger volume deals with the critical problems, the second volume gives a connected account of the apostle's work; the position is that of scholarly conservatism, and the work is one of great value. WEINEL occupies an advanced position; his work is of much importance, but is to be read critically. WREDE in his sketch of Paul occupies a similar position to that of Weinel. The older radical works of BAUR and RENAN are now of secondary value, but still deserve consideration. GILBERT is chiefly concerned with the chronology and order of events in Paul's life. FINDLAY has written an excellent encyclopedic article on Paul. FARRAR'S "Life of Paul" is still useful for its attractive style and its inspiring quality, but lacks the full present scholarship. HOENNICKE, KNOWLING, and LOCK present very helpful special contributions toward the study of Paul.

5. THE APOSTOLIC AGE

(In addition to the books named under the heads of "New Testament Times in Palestine" and "The Life of Paul.")

Bartlet, Vernon. The Apostolic Age: its Life, Doctrine, Worship, and Polity. New York: Charles Scribner's Sons, 1899. Pp. 586. $2.

McGiffert, A. C. A History of Christianity in the Apostolic Age. New York: Charles Scribner's Sons, 1897. Pp. 681. $2.50.

Weizsäcker, Carl. The Apostolic Age of the Christian Church. New York: G. P. Putnam's Sons, 1894–5. Two volumes. Pp. 830. $7.

Das apostolische Zeitalter der christlichen Kirche. Dritte Auflage. Tübingen: Mohr, 1901. Pp. 700. M. 18.50.

Votaw, C. W. The Apostolic Age. *New Testament Handbooks.* New York: The Macmillan Co. Pp. *c.* 300. $0.75. [Soon to be published.]

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Dobschütz, Ernst v. Christian Life in the Primitive Church. New York: G. P. Putnam's Sons, 1904. Pp. 438. $3. Probleme des apostolischen Zeitalters. Leipzig: Hinrichs, 1904. Pp. 138. M. 2.70.

Harnack, Adolf. The Expansion of Christianity in the First Three Centuries. New York: G. P. Putnam's Sons, 1904–5. Two volumes. Pp. 1008. $6.

Heinrici, C. F. G. Das Urchristentum. Göttingen: Vandenhoeck & Ruprecht, 1902. Pp. 143. M. 2.40.

Soden, H. v. Art. "Das Interesse des apostolischen Zeitalters an der Evangelischen Geschichte," in Theologische Abhandlungen für Weizsäcker. Tübingen: Mohr, 1892. Pp. 60.

Renan, Ernest. The Apostles. Boston: Little, Brown & Co., 1898. Pp. 315. $2.50. Antichrist. Boston: Little, Brown & Co., 1897. Pp. 442. $1.50.

Neander, Augustus. History of the Planting and Training of the Christian Church. New York: The Macmillan Co., 1889. Two volumes. Pp. 721. $2.

Lechler, G. V. The Apostolic and Post-Apostolic Times. Third edition. New York: Charles Scribner's Sons, 1886. Two volumes. Pp. 756. $5.

Purves, G. T. Christianity in the Apostolic Age. New York: Charles Scribner's Sons, 1901. Pp. 343. $1.25.

Burton, E. D. Records and Letters of the Apostolic Age. New York: Charles Scribner's Sons, 1895. Pp. 238. $1.50.

Lightfoot, J. B. Dissertations on the Apostolic Age. New York: The Macmillan Co., 1892. Pp. 435. $3.50.

Hort, F. J. A. Judaistic Christianity. New York: The Macmillan Co., 1898. Pp. 222. $1.75. The Christian Ecclesia. New York: The Macmillan Co., 1898. Pp. 306. $1.75. The Organization of the Early Christian Churches. New York: Longmans, Green & Co., 1895. Pp. 222. $1.75.

Lindsay, T. M. The Church and the Ministry in the Early Centuries. New York: A C. Armstrong & Son, 1902. Pp. 398. $2.

Lambert, J C. The Sacraments in the New Testament. New York: Charles Scribner's Sons, 1903. Pp. 430. $3.50.

BARTLET furnishes the best popular work on the Apostolic Age; his volume is readable, scholarly, and strong; he uses the extra-canonical Christian literature to enlarge our knowledge of the period, MCGIFFERT's is a first-class work to be used by the thorough student. The great standard work on the Apostolic Age is that of WEIZSÄCKER, which has made opinion during the last twenty years; it is advanced, learned, and of the highest ability. VOTAW aims to describe briefly from the historical standpoint the main events and characteristics of the Apostolic Age. DOBSCHÜTZ makes important contributions to the study of primitive Christian ideas, conditions, and events. HARNACK in his masterly way describes the spread of the Christian religion during the first three centuries, doing much for the apostolic period as well as for subsequent periods. HEINRICI gives a brief popular sketch of primitive Christianity. v. SODEN discusses the interest of the first generation of Christians in the gospel history. RENAN is of secondary value, but worthy of consideration. NEANDER'S was the first great conservative work against the Baur criticism seventy-three years ago, and still has high value. LECHLER occupies a similar position, is readable and useful, with a strong theological purpose. PURVES writes from the traditional point of view for those who are not awake to the modern problems of the Apostolic Age. BURTON gives the

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Revised Version of Acts with the Epistles interjected at the several (supposed) points of their composition; he has also helpful notes on the chronology. The LIGHTFOOT volume is made up of the essays which originally formed parts of his several Commentaries; they deal conservatively and helpfully with important aspects of the history. HORT wrote with scholarship and judgment upon certain great features of the Apostolic Age. LINDSAY and LAMBERT present excellent special treatises from a conservative standpoint.

6. THE NEW TESTAMENT WRITINGS

(In addition to the books named under the heads of "The Life of Jesus," "The Life of Paul," "The Apostolic Age," and "Commentaries.")

Bennett, W. H. and **Adeney, W. F.** Biblical Introduction (Old and New Testaments). New York: Thomas Whittaker, 1899. Pp. 487. $2.

Bacon, B. W. An Introduction to the New Testament. *New Testament Handbooks.* New York: The Macmillan Co., 1900. Pp. 285. $0.75.

Jülicher, Adolf. Introduction to the New Testament. New York: G. P. Putnam's Sons, 1904. Pp. 658. $4.50.

Zahn, Theodor. Introduction to the New Testament. New York: Charles Scribner's Sons. Three volumes. [Soon to be published.]

Einleitung in das Neue Testament. Zweite Auflage. Leipzig: Deichert, 1900. Two volumes. Pp. 1151. M. 23.

Holtzmann, H. J. Lehrbuch der historisch-kritischen Einleitung in das Neue Testament. Dritte Auflage. Tübingen: Mohr, 1892. Pp. 508. M. 11.

Pfleiderer, Otto. Das Urchristentum: Seine Schriften und Lehren. Zweite Auflage. Berlin: Reimer, 1902. Two volumes. Pp. 1410. M. 24.

Bleek, Friedrich. Einleitung in das Neue Testament. Vierte Auflage, besorgt von W. Mangold. Berlin: Reimer, 1886. Pp. 1035. M. 13.

Weiss, Bernhard. A Manual of Introduction to the New Testament. New York: The Funk & Wagnalls Co., 1889. Two volumes. Pp. 846. $4.

Lehrbuch der Einleitung in das Neue Testament. Dritte Auflage. Berlin: Hertz, 1897. Pp. 617. M. 12.50.

Salmon, George. Historical Introduction to the Study of the Books of the New Testament. Seventh edition. New York: Charles Scribner's Sons, 1896. Pp. 660. $3.50.

Godet, Frederic. Introduction to the New Testament. Part I: The Epistles of St. Paul. New York: Charles Scribner's Sons, 1894. Pp. 621. $4.

Part II, Div. i: The Collection of the Four Gospels, and the Gospel of St. Matthew. New York: Charles Scribner's Sons, 1899. Pp. 272. $2.50.

Moffatt, James. The Historical New Testament. New York: Charles Scribner's Sons, 1901. Pp. 726. $4.50.

Soden, H. v. Urchristliche Literaturgeschichte. Berlin: Duncker, 1905. Pp. 237. M. 2.50.

Stanton, V. H. The Gospels as Historical Documents. New York: The Macmillan Co., 1904—. Part I: The Early Use of the Gospels. Pp. 288. $2.50.

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Burton, E. D. A Short Introduction to the Gospels. Chicago: University of Chicago Press, 1904. Pp. 144. $1.

Robinson, J. A. The Study of the Gospels. New York: Longmans, Green & Co., 1902. Pp. 161. $0.90.

Weiss, Bernhard. Present Status of the Inquiry Concerning the Genuineness of the Pauline Epistles. Chicago: University of Chicago Press, 1901. Pp. 78. $0.50.

Shaw, R. D. The Pauline Epistles: Introductory and Expository Studies. New York: Charles Scribner's Sons, 1903. Pp. 520. $3.50.

For a brief introduction to the books of the New Testament, ADENEY is perhaps best; he is scholarly, moderate, clear, and concise, excellent in method. BACON is advanced, and gives many individual views; yet the book is a strong one, deserving of study. Of the large scientific works, JÜLICHER is in general the most helpful; it is advanced, but well-balanced, learned, and replete with useful information; to be used critically, but thoroughly. ZAHN AND HOLTZMANN have produced the two German classics in New Testament Introduction; Zahn is very conservative, diffuse, individual, and elaborate; Holtzmann is advanced, concise, historical in point of view and spirit, and furnishes a manual of scholarly opinion. PFLEIDERER occupies an independent position, not greatly different from that of Holtzmann; his volumes are radical, individual, very able, to be carefully read; his chief interest is the thought rather than the events of the New Testament books. The older conservative works of New Testament Introduction by BLEEK, WEISS, and SALMON are still important. GODET'S writings are scholarly and conservative, excellent for the average student. MOFFATT'S work is valuable for his elaborate conspectus of modern opinion on questions of New Testament Introduction. v. SODEN gives a brilliant sketch of the advanced position regarding the New Testament books. STANTON in this volume only enters upon the treatment of his subject by considering the patristic evidence for the gospels. BURTON and ROBINSON furnish for the gospels, and WEISS and SHAW for the Pauline epistles, excellent popular treatments of the elementary matters pertaining to the several books.

THE SYNOPTIC PROBLEM

(In addition to the books named under the heads of "The Life of Jesus," "The New Testament Writings," and "Commentaries;" see also "Harmonies of the Gospels" under "The Life of Jesus.")

Wernle, Paul. Die synoptische Frage. Tübingen: Mohr, 1899. Pp. 268. M. 5.50.

Burton, E. D. Principles of Literary Criticism and the Synoptic Problem. Chicago: University of Chicago Press, 1904. Pp. 72. $1.

Wright, Arthur. The Composition of the Four Gospels. New York: The Macmillan Co., 1890. Pp. 176. $1.75. The Gospel according to St. Luke in Greek. New York: The Macmillan Co., 1900. Pp. 270. $2.50.

Hawkins, J. C. Horae Synopticae: Contributions to the Study of the Synoptic Problem. New York: Henry Frowde, 1899. Pp. 183. $1.90.

Abbott, E. A. and **Rushbrooke, W. G.** The Common Tradition of the Synoptic Gospels, in the Text of the Revised Version. New York: The Macmillan Co., 1884. Pp. 195. $1.25.

Rushbrooke, W. G. Synopticon: an Exposition of the Common Matter of the Synoptic Gospels. London: Macmillan & Co., 1880. Large 4to, sheets 241, printed in colors. 35s. [Out of print.]

Resch, Alfred. Aussercanonische Paralleltexte zu den Evangelien, gesammelt und untersucht. Leipzig: Hinrichs, 1893–7. Five volumes. Pp. 1847. M. 60.

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Wendt, H. H. Die Lehre Jesu. Band 1. Die evangelischen Quellenberichte über die Lehre Jesu. Göttingen: Vandenhoeck & Ruprecht, 1886. Pp. 354. M. 7.

Weiss, Bernhard. Das Marcus-Evangelium und seine synoptischen Parallelen. Berlin: Hertz, 1872. Pp. 516. M. 12. Das Matthäusevangelium und seine Lucasparallelen. Halle: Waisenhaus, 1876. Pp. 584. M. 15.

Holtzmann, H. J. Die synoptische Evangelien, ihr Ursprung und geschichtlicher Charakter. Leipzig: Engelmann, 1863. Pp. 514. M. 10.

Weizsäcker, Carl. Untersuchungen über die evangelische Geschichte, ihre Quellen und die Gang ihrer Entwicklung. Zweite Auflage. Tübingen: Mohr, 1901. Pp. 378. M. 8.

Carpenter, J. E. The First Three Gospels. Third edition. London: P. Green, 1904. Pp. 350. 3s. 6d.

Gloag, P. J. Introduction to the Synoptic Gospels. New York: Charles Scribner's Sons, 1895. Pp. 298. $2.25.

Westcott, B. F. Introduction to the Study of the Gospels. Sixth edition. New York: The Macmillan Co., 1895. Pp. 476. $2.25.

Hobson, A. A. The Diatessaron of Tatian and the Synoptic Problem. Chicago: University of Chicago Press, 1904. Pp. 80. $0.50.

Various Articles. W. SANDAY, in Smith's Dictionary of the Bible, 2d ed., art. Gospels; also in The Expositor, Fourth Series, Vol. 3. E. A. ABBOTT, in Encyclopædia Britannica, 9th ed., art. Gospels. V. H. STANTON, in Hastings' Dictionary of the Bible, art. Gospels. F. H. WOODS, in Studia Biblica, Vol. 2. J. T. MARSHALL, in The Expositor, Fourth Series, Vols. 3, 4. H. H. WENDT, in New World, 1895.

WERNLE gives the most complete and representative discussion of the synoptic problem. BURTON holds the same general position, with a fresh consideration of the principles involved, and some individual conclusions. WRIGHT has made important contributions to the study of the problem. HAWKINS presents the linguistic phenomena of the gospels. ABBOTT AND RUSHBROOKE set forth the material common to the three synoptic gospels. RUSHBROOKE, in the "Synopticon," presents in parallel columns the text of the gospels, showing by typographical devices the detailed relation of the accounts; the work is almost indispensable for synoptic study. RESCH has collected the extra-canonical parallels to the contents of the gospels, furnishing an aid to the larger discussion of the problem. WENDT discusses in detail and helpfully the character and inter-relation of the gospel accounts of Jesus' teaching. WEISS, HOLTZMANN, and WEIZSÄCKER furnished the three great works of a generation ago on the synoptic problem — works which have been continuously influential in the development of opinion on the subject, and are still highly valuable. CARPENTER, GLOAG, and WESTCOTT have written excellent popular books on the subject. HOBSON shows the bearings of Tatian's "Diatessaron" upon the problem. The articles by SANDAY and others in the dictionaries and magazines are important discussions.

THE GOSPEL OF JOHN

(In addition to the books named under the heads of "The Apostolic Age," "The New Testament Writings," and "Commentaries.")

Sanday, William. The Criticism of the Fourth Gospel. New York: Charles Scribner's Sons, 1905. Pp. 268. $1.75.

Watkins, H. W. Modern Criticism considered in its Relation to the Fourth Gospel. New York: E. P. Dutton & Co., 1890. Pp. 541. $5. [Out of print.]

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Abbott, Ezra, Peabody, A. P. and **Lightfoot, J. B.** The Fourth Gospel: Evidences External and Internal for its Johannean Authorship. New York: Charles Scribner's Sons, 1891. Pp. 171. $1.50.

Drummond, James. An Inquiry into the Character and Authorship of the Fourth Gospel. New York: Charles Scribner's Sons, 1904. Pp. 528. $3.50.

Wendt, H. H. The Gospel according to St. John: An Inquiry into its Genesis and Historical Value. New York: Charles Scribner's Sons, 1902. Pp. 260. $2.50.

Luthardt, C. E. St. John the Author of the Fourth Gospel. New York: Charles Scribner's Sons, 1875. Pp. 369. $2.25.

Ewald, Paul. Das Hauptproblem der Evangelienfrage und der Weg zu seiner Lösung. Leipzig: Hinrichs, 1890. Pp. 270. M. 6.80.

Wrede, W. Charakter und Tendenz des Johannesevangeliums. Tübingen: Mohr, 1903. Pp. 71. M. 1.25.

Baldensperger, W. Der Prolog des vierten Evangeliums. Tübingen: Mohr, 1898. Pp. 171. M. 4.40.

Loisy, Alfred. Le quatrième évangile. Paris: P. Picard, 1903. Pp. 960. Fr. 15.

Grill, Julius. Untersuchungen über die Entstehung des vierten Evangeliums. Erstes Teil. Tübingen: Mohr, 1902. Pp. 408. M. 8.

Lightfoot, J. B. Essays on the Work entitled "Supernatural Religion." London: Macmillan & Co., 1889. Pp. 324. 10s. 6d.

Various Articles. E. SCHÜRER, in Contemporary Review, 1891. A. MEYER, in Theologische Rundschau, 1899. W. BOUSSET, in Theologische Rundschau, 1905. C. G. MONTEFIORE, in Jewish Quarterly Review, Vol. 7. P. W. SCHMIEDEL, in Cheyne's Encyclopædia Biblica, art. John, Son of Zebedee. H. R. REYNOLDS, in Hastings' Dictionary of the Bible, art. John, Gospel of. O. CONE, in New World, 1893. J. DRUMMOND, in American Journal of Theology, 1897. MATT. ARNOLD, in God and the Bible, chaps. 5, 6. F. SPITTA, Zur Geschichte und Literatur des Urchristentums, Bd. 1, pp. 157–204. B. W. BACON, in Hibbert Journal, 1903, 1904. F. P. BADHAM, in American Journal of Theology, 1904.

SANDAY has produced the chief conservative discussion of the gospel of John, strong, sane, and fully informed. WATKINS gives a very valuable conservative review of opinion concerning the Fourth Gospel in the nineteenth century, but falls short fifteen years of the present time, during which the discussion has moved rapidly forward. The essays of ABBOT, PEABODY, and LIGHTFOOT are valuable contributions to the subject. DRUMMOND reaches some conservative conclusions in a study which deals mainly with the external testimony of the second century to this gospel. WENDT presents a thorough, original discussion of the historicity of the contents of the book. LUTHARDT maintains the traditional view concerning the Fourth Gospel. EWALD gives an interesting but somewhat eccentric opinion of the origin of the book. WREDE, BALDENSPERGER, and LOISY give valuable discussions of the gospel from an advanced point of view. GRILL'S is a useful, elaborate addition to the literature of the subject. LIGHTFOOT gives a learned and vigorous defense of the gospel against those who attack its apostolic authorship and historical trustworthiness. The articles of SCHÜRER and others in the dictionaries and magazines are of much value.

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THE BOOK OF ACTS

(In addition to the books named under the heads of "The Apostolic Age," "The New Testament Writings," and "Commentaries.")

Chase, F. H. The Credibility of the Book of the Acts of the Apostles. New York: The Macmillan Co., 1902. Pp. 314. $1.75.

Clemen, Carl. Die Apostelgeschichte, im Lichte der neueren text-, quellen- und historisch-kritischen Forschungen. Giessen: Töpelmann, 1905. Pp. 61. M. 1.80.

Hilgenfeld, Adolf. Acta Apostolorum, Graece et Latine. Berlin: Reimer, 1899. Pp. 324. M. 9.

Blass, Friedrich. Acta Apostolorum, secundum Formam quae videtur Romanam. Leipzig: Teubner, 1896. Pp. 96. M. 2.

Weiss, Bernhard. Der Codex D in der Apostelgeschichte, textkritische Untersuchung. Leipzig: Hinrichs, 1897. Pp 112. M. 3.50.

Zeller, Eduard. The Contents and Origin of the Acts of the Apostles, Critically Examined. London: Williams & Norgate, 1875. Two volumes. Pp. 631. 21s.

Spitta, Friedrich. Die Apostelgeschichte, ihre Quellen und deren geschichtlicher Werth. Halle: Waisenhaus, 1891. Pp. 380. M. 8.

Jüngst, Johannes. Die Quellen der Apostelgeschichte. Gotha: Perthes, 1895. Pp. 226. M. 4.

Weiss, Johannes. Ueber die Absicht und die literarischen Charakter der Apostelgeschichte. Göttingen: Vandenhoeck & Ruprecht, 1897. Pp. 60. M. 2.

Belser, J. E. Beiträge zur Erklärung der Apostelgeschichte. Freiburg: Herder, 1897. Pp. 169. M. 3.50.

Feine, Paul. Eine vorkanonische Ueberlieferung des Lukas in Evangelium und Apostelgeschichte. Gotha: Perthes, 1891. Pp. 252. M. 4.

Bethge, Friedrich. Die paulinischen Reden der Apostelgeschichte. Göttingen: Vandenhoeck & Ruprecht, 1887. Pp. 336. M. 6.

Various Articles. J. B. LIGHTFOOT, in Smith's Dictionary of the Bible, 2d ed., art. Acts. A. C. HEADLAM, in Hastings' Dictionary of the Bible, art. Acts. P. W. SCHMIEDEL, in Cheyne's Encyclopædia Biblica, art. Acts. W. HEITMÜLLER, in Theologische Rundschau, 1899. A. HILGENFELD, in Zeitschrift für wissenschaftliche Theologie, 1895–6.

CHASE gives the best argument in behalf of the historicity of the book of Acts: he is scholarly and reasonable. CLEMEN represents an intelligent moderate position regarding the criticism of the book. HILGENFELD'S is the chief presentation of the "Western" text of Acts, and of the witnesses thereto. BLASS attempts to reconstruct the "Western" text of Acts, furnishing also a brief critical apparatus. B. WEISS presents an argument against the "Western" text in favor of the commonly accepted text of Acts. ZELLER'S treatment of the Acts is not a recent work, and of secondary value, but is still interesting and suggestive. SPITTA, JÜNGST, J. WEISS, BELSER, and FEINE present helpful contributions to the study of the Acts, chiefly concerning the sources of its material. BETHGE discusses conservatively the historicity of the long apostolic discourses in the book of Acts. The articles by LIGHTFOOT and others in the dictionaries and magazines assist in the consideration of the critical problems of the book.

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7. THE NEW TESTAMENT CANON

Moore, E. C. The New Testament in the Christian Church. New York: The Macmillan Co., 1904. Pp. 367. $1.50.

Westcott, B. F. The History of the Canon of the New Testament. Sixth edition. New York: The Macmillan Co., 1889. Pp. 593. $3. The Bible in the Church. New York: The Macmillan Co. 1889. Pp. 316. $1.25.

Charteris, A. H. Canonicity: A Collection of Early Testimonies to the Canon and Books of the New Testament. London: William Blackwood & Sons, 1880. Pp. 484. 18s.

Zahn, Theodor. Geschichte des neutestamentlichen Kanons. Leipzig: Deichert, 1888–92. Two volumes. Pp. 1990. M. 50. Grundriss der Geschichte des neutestamentlichen Kanons. Leipzig: Deichert, 1901. Pp. 84. M. 2.80.

Harnack, Adolf. Geschichte der altchristlichen Literatur bis Eusebius. Erster Band, Teil I: Die Ueberlieferung und der Bestand der altchristlichen Literatur bis Eusebius. Teil II: Die Chronologie der altchristlichen Literatur bis Irenaeus. Zweiter Band: Die Chronologie der Literatur von Irenaeus bis Eusebius. Leipzig: Hinrichs, 1893–1904. Pp. 2316. M. 83.40. Das Neue Testament um des Jahr 200. Tübingen: Mohr, 1889. Pp. 112. M. 2.

Bardenhewer, Otto. Geschichte der altkirchlichen Literatur. Band I: Vom Ausgange des apostolischen Zeitalters bis zum Ende des zweiten Jahrhunderts. Band II: Vom Ende des zweiten Jahrhunderts bis zum Beginn des vierten Jahrhunderts. Freiburg: Herder, 1902–3. Pp. 1258. M. 21.40.

MOORE presents the best treatment for the general reader of the estimation and use of the New Testament in the second, third, and fourth centuries A. D. WESTCOTT'S two books give a compact account of the development of the New Testament Canon, and of the place of the Bible in the Church during the subsequent centuries. CHARTERIS has long been the repository of information concerning Ante Nicene testimony to the New Testament books. ZAHN and HARNACK, the former very conservative in his conclusions, the latter original and advanced, are the two great works upon the Canon; each of the authors has also issued a brief résumé of his position. BARDENHEWER adds a third elaborate work on the same subject, written from an enlightened Roman Catholic standpoint. The larger works on New Testament Introduction named above (under V, 6), especially those of JÜLICHER, HOLTZMANN, and WEISS, contain a concise account of the formation of the Canon.

8. EARLY EXTRA-CANONICAL CHRISTIAN LITERATURE

(In addition to the works named under the head of "The New Testament Canon.")

Swete, H. B. Patristic Study. New York: Longmans, Green & Co., 1902. Pp. 206. $0.90.

Krüger, Gustav. History of Early Christian Literature in the First Three Centuries. New York: The Macmillan Co., 1897. Pp. 409. $2. Nachträge. Tübingen: Mohr, 1897. Pp. 32. M. 0.60.

Preuschen, Ed. Antilegomena: Die Reste der ausser-kanonischen Evangelien und urchristlichen Ueberlieferungen. Zweite Auflage. Giessen: Töpelmann, 1905. Pp. 216. M. 4.40.

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Gebhardt, O., Harnack, A. and Zahn, Th. Patrum Apostolicum Opera. Editio quarta minor. Leipzig: Hinrichs, 1902. Pp. 232. M. 2.

Funk, F. X. Patres Apostolici. Editio secunda. Tübingen: Laupp, 1901. Two volumes. Pp. 952. M. 16.40.

Lightfoot, J. B. The Apostolic Fathers. New York: The Macmillan Co., 1885–90. Part I: St. Clement of Rome, two volumes, pp. 496; Part II: St. Ignatius, Polycarp, three volumes, pp. 1857. $26.50. Abridged edition in one volume, containing the revised texts with short introductions and English translations. New York: The Macmillan Co., 1893. Pp. 569. $4.

Knopf, Rudolf. Das nachapostolische Zeitalter. Geschichte der christlichen Gemeinden vom Beginn der Flavierdynastie bis zum Ende Hadrians dargestellt. Tübingen: Mohr, 1905. Pp. 468. M. 11.50.

Cruttwell, C. T. A Literary History of Early Christianity, including the Fathers and the Chief Heretical Writers of the Ante-Nicene Period. New York: Charles Scribner's Sons, 1893. Two volumes. Pp. 685. $6.

Bartlet, Vernon, and others. The New Testament in the Apostolic Fathers. New York: Henry Frowde, 1905. Pp. 144. $2.

Hennecke, Edgar. Neutestamentliche Apokryphen, in deutscher Uebersetzung und mit Einleitungen. Tübingen: Mohr, 1904. Pp. 558. M. 7.50. Handbuch zu den neutestamentlichen Apokryphen. Tübingen: Mohr, 1904. Pp. 604. M. 12.

Walker, Alex. English Translation of the "Apocrypha of the New Testament," in The Ante-Nicene Fathers, Vol. VIII. New York: Charles Scribner's Sons, 1899. $4.

Orr, James. The New Testament Apocryphal Writings. *Temple Bible.* Philadelphia: J. B. Lippincott & Co., 1904. Pp. 137. $0.40.

Tasker, J. G. Art. "Apocryphal Gospels" in Hastings' Dictionary of the Bible, V, 420–38.

Handmann, Rudolf. Das Hebräer-Evangelium. Leipzig: Hinrichs, 1888. Pp. 142. M. 4.50.

Swete, H. B. The Apocryphal Gospel of St. Peter. London: Macmillan & Co., 1893. Pp. 82. 5s.

Taylor, Charles. The Oxyrhynchus Logia and the Apocryphal Gospels. New York: Henry Frowde, 1899. Pp. 115. $0.75. The Oxyrhynchus Sayings of Jesus Found in 1903. New York: Henry Frowde, 1905. Pp. 36. $0.70.

Ropes, J. H. Die Sprüche Jesu, die in den kanonischen Evangelien nicht überliefert sind. Leipzig: Hinrichs, 1896. Pp. 176. M. 5.50. Art. "Agrapha" in Hastings' Dictionary of the Bible, V, 343–52.

Resch, Alfred. Agrapha: Aussercanonische Evangelienfragmente, gesammelt und untersucht. Leipzig: Hinrichs, 1889. Pp. 520. M. 10.

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Bartlet, Vernon. Art. "Didaché" in Hastings' Dictionary of the Bible, V, 438–51.

Schaff, Philip. The Teaching of the Twelve Apostles. Third edition. New York: The Funk & Wagnalls Co., 1890. Pp. 325. $2.50.

Schlecht, Joseph. Doctrina XII Apostolorum. Freiburg: Herder, 1901. Pp. 144. M. 5.

Stenning, J. F. Art. "Diatessaron" in Hastings' Dictionary of the Bible, V, 451–61.

Hill, J. H. The Earliest Life of Christ Ever Compiled from the Four Gospels, being the Diatessaron of Tatian. New York: Charles Scribner's Sons, 1894. Pp. 379. $4.

Zahn, Theodor. Tatian's Diatessaron. Erlangen: Deichert, 1881. Pp. 386. M. 9.

SWETE gives a good introduction to the writings of the Ante-Nicene Christians. KRÜGER'S work is a highly valuable manual concerning these writings, with elaborate and useful lists of literature for the study of each. PREUSCHEN'S is the best collection of the remains of gospel material outside the New Testament books. GEBHARDT, ET AL., FUNK, and LIGHTFOOT, present standard texts of the writings of the "Apostolic Fathers." KNOPF gives a valuable discussion of the post-apostolic Christian history and writings (canonical and extra-canonical); his work is advanced in position, scholarly, and stimulating. CRUTTWELL gives a readable general account of the patristic literature, but lacks thorough professional scholarship. BARTLET, ET AL., furnish a helpful exhibit of New Testament quotations and allusions in the writings of the Apostolic Fathers. HENNECKE'S two volumes furnish a standard German edition, with text, introduction, and discussion, of the New Testament Apocrypha. WALKER'S translation of the Apocrypha and ORR'S small volume are the best for English readers. TASKER has written a valuable encyclopedic article on the Apocryphal Gospels. HANDMANN s is the chief monograph on the Gospel according to the Hebrews; SWETE'S is the chief monograph in English on the Gospel of Peter; TAYLOR'S two brochures contain the fullest discussion of the three series of Oxyrhynchus Sayings of Jesus. ROPES'S German monograph and English article present the best discussion of the Agrapha. RESCH'S earlier and more elaborate work on the same subject is still of value. BARTLET, SCHAFF, and SCHLECHT give excellent discussions of the Didache; Schaff's is a manual edition. STENNING, HILL, and ZAHN give excellent discussions of the Diatessaron of Tatian; Hill's is a manual edition.

9. DICTIONARIES OF THE BIBLE

Dictionary of the Bible. Dealing with its Language, Literature and Contents, including the Biblical Theology. Edited by James Hastings, assisted by J. A. Selbie, A. B. Davidson, S. R. Driver, H. B. Swete. New York: Charles Scribner's Sons, 1898–1904. Five volumes. Cloth, $6; half leather, $8 a volume.

Encyclopædia Biblica. A Critical Dictionary of the Literary, Political and Religious History, the Archæology, Geography, and Natural History of the Bible. Edited by T. K. Cheyne and J. S. Black. New York: The Macmillan Co., 1899–1903. Four volumes. Cloth, $5; full leather, $7.50 a volume.

Dictionary of the Bible. Edited by William Smith. Second edition, articles A—J revised. New York: Charles Scribner's Sons, 1893. Three volumes. Pp. 2790. $22. Vols. I and II, containing all the revised portion. Pp. 1853. $13.

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Realencyklopädie für protestantische Theologie und Kirche. Herausgegeben von Albert Hauck. Dritte Auflage. Leipzig: Hinrichs, 1896—. Sixteen volumes already published, carrying the work as far as "Riehm." M. 12 a volume.

Kurzes Bibelwörterbuch. Herausgegeben von H. Guthe, unter Mitarbeit von G. Beer, H. J. Holtzmann, E. Kautzsch, C. Siegfried, A. Socin, A. Wiedemann, H. Zimmern. Tübingen: Mohr, 1903. Pp. 768. M. 12.50.

Wright, William. The Illustrated Bible Treasury. Various British and American Authors. New York: Thomas Nelson & Sons, 1896. Editions at $0.50, $0.75, $1.

Davis, J. D. A Dictionary of the Bible. Second edition. Philadelphia: The Westminster Press, 1903. Pp. 802. $2.

Dictionary of Christ and the Gospels. Edited by James Hastings. New York: Charles Scribner's Sons. [Soon to be published.]

English readers now have access to two Bible Dictionaries of the highest scholarship and greatest usefulness. HASTINGS' Dictionary of the Bible represents moderate, scholarly conservatism. CHEYNE'S Encyclopædia Biblica is not uniform; in its main New Testament articles it represents radical criticism, but in many other articles it is as conservative as Hastings' work. SMITH'S Dictionary of the Bible in its first edition has become antiquated by the progress of New Testament learning; but the longer articles falling within A–J of the alphabet were carefully revised or entirely re-written for the second edition, and are scholarly and valuable. HAUCK'S Realencyklopædie, the great standard biblical encyclopedia of Germany, is in the main rigidly conservative in its positions. The views of advanced New Testament criticism (wiser and better balanced than that shown in the chief articles of Cheyne's work) are given briefly and admirably in GUTHE'S Kurzes Bibelwörterbuch., WRIGHT gives a popular compend of information for English Bible students, especially for Sunday-school teachers. DAVIS'S one volume Bible Dictionary is designed to perpetuate the traditional interpretation of the Bible. The forthcoming HASTINGS' Dictionary of Christ and the Gospels will be an entirely distinct work from the Dictionary of the Bible, but will inevitably duplicate in a measure the position and the contents of the larger work.

II. LANGUAGE

1. GRAMMARS

Winer, G. B. Grammar of New Testament Greek. Third English revised edition, by W. F. Moulton. New York: Charles Scribner's Sons, 1882. Pp. 848. $5.

Winer, G. B. Grammatik des neutestamentlichen Sprachidioms. Achte Auflage, neu bearbeitet von P. W. Schmiedel. Göttingen: Vandenhoeck & Ruprecht, 1894—. Erster Theil, pp. 144, M. 2.60; zweiter Teil, pp. 145–272, incomplete as yet.

Blass, Friedrich. Grammar of New Testament Greek. Second edition. New York: The Macmillan Co., 1905. Pp. 372. $5.

Burton, E. D. Syntax of the Moods and Tenses in New Testament Greek. Third edition. Chicago: University of Chicago Press, 1898. Pp. 215. $1.50.

Buttmann, A. Grammar of New Testament Greek. Translated by J. H. Thayer. Andover, Mass.: W. F. Draper & Co., 1891. Pp. 474. $2.

Moulton, J. H. Grammar of New Testament Greek. New York: Charles Scribner's Sons. [Soon to be published.]

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Viteau, Joseph. Étude sur le Grec du Nouveau Testament. Le Verbe, Syntaxe des Propositions; Sujet, Complément et Attribut. Paris: Émile Bouillon, 1893–96. Two volumes. Pp. 300, 316. Fr. 12 a volume.

WINER'S Grammar of New Testament Greek is everywhere recognized as the standard. The translation of Moulton, with his additional notes, is the best single work on the subject. The eighth edition of Winer's Grammar, begun by SCHMIEDEL, is an entire revision — practically a new work, and will no doubt be a worthy successor to Winer's own volume. BLASS'S Grammar is next in importance, written from the standpoint of a classical Greek scholar, and dealing more with the phenomena of syntax and text than with the specific interpretation of particular words and phrases of the New Testament. BURTON'S book is a compact, excellent manual for class and study use, with little specific interpretation. BUTTMANN'S is a large and good treatment of New Testament syntax, more readable but less complete and helpful than Winer. J. H. MOULTON is preparing a Grammar which promises to be abreast of present New Testament scholarship, and to supplement the valuable existing Grammars. VITEAU'S two volumes are scholarly contributions to the subject.

2. LEXICONS

Thayer, J H. Greek-English Lexicon of the New Testament. New York: American Book Company, 1887. Pp. 726. Cloth, $5; half leather, $6.

Cremer, Hermann. Biblico-Theological Lexicon of New Testament Greek. Fourth English edition, with supplement. New York: Charles Scribner's Sons, 1892. Pp. 943. $8.

Biblisch-theologisches Wörterbuch der neutestamentlichen Gräcität. Neunte Auflage. Gotha: Perthes, 1902. Pp. 1045. M. 28.

Deissmann, G. A. Bible Studies: Contributions chiefly from Papyri and Inscriptions. New York: Charles Scribner's Sons, 1901. Pp. 384. $3.

Simcox, W. H. The Language of the New Testament; The Writers of the New Testament, their Style and Characteristics. New York: Thomas Whittaker, 1890. Two volumes. Pp. 226, 190. $0.75 a volume.

Kennedy, H. A. A. Sources of New Testament Greek; or, the Influence of the Septuagint on the Vocabulary of the New Testament. New York: Charles Scribner's Sons, 1895. Pp. 172. $1.75.

Hatch, Edwin. Essays in Biblical Greek. New York: Henry Frowde, 1889. Pp. 293. $2.75.

Vincent, M. R. Word Studies in the New Testament. New York: Charles Scribner's Sons, 1886–90. Four volumes. Vol. I, the Synoptic Gospels, Acts, Epistles of Peter, James, Jude, pp. 822; Vol. II, the Writings of John, pp. 607; Vol. III, Epistles of Paul, pp. 565; Vol. IV, Epistles of Paul, Epistle to the Hebrews, pp. 624. $4 a volume.

Trench, R. C. Synonyms of the New Testament. Tenth edition. London: Kegan Paul, Trench & Co., 1886. Pp. 405. 12s.

Heine, Gerhard. Synonymik des neutestamentlichen Griechisch. Leipzig: Haberland, 1898. Pp. 222. M. 6.

THAYER'S revision of the Wilke-Grimm "Clavis Novi Testamenti" (Fourth German edition, 1903) is the standard general lexicon for the study of the Greek New Testament, and is indispensable for all good work. CREMER'S Biblico-Theological Lexicon is of a different kind, conservative in theology, valuable for New Testament interpretation, but little used because the lexical arrangement is not the best for the kind of information and discussion it furnishes. DEISSMANN'S contributions have reconstructed in some important respects the current idea of the characteristics of New Testament Greek. SIMCOX'S

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two little volumes have some value for general reading, but are not fully accurate or adequate. KENNEDY gives a well-balanced and informing account of the origin and characteristics of the vocabulary of New Testament Greek. HATCH shows in an exaggerated way the inter-relation of the Septuagint and the New Testament Greek. VINCENT furnishes a popular lexical comment, by chapter and verse, on the New Testament writings, bringing out some of the fundamental distinctions in New Testament words and phrases. TRENCH's work on the New Testament Synonyms, long known and much praised, is still useful, although not fully in accord with present knowledge and interpretation. HEINE's is a later work in the same field, important as a corrective and supplement to Trench.

3. ARAMAIC AND SYRIAC

Meyer, Arnold. Jesu Muttersprache: das galiläische Aramäisch in seiner Bedeutung für die Erklärung der Reden Jesu und der Evangelien überhaupt. Tübingen: Mohr, 1896. Pp. 176. M. 3.

Dalman, Gustaf. The Words of Jesus, Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language. New York: Charles Scribner's Sons, 1902. Pp. 350. $2.50. Grammatik der jüdisch-palästinischen Aramäisch, nach den Idiomen des palästinischen Talmud, des Onkelostargum und Prophetentargum und der jerusalemischen Targume. Zweite Auflage. Leipzig: Hinrichs, 1905. Pp. 419. M. 13.

Nöldeke, Th. A Compendious Syriac Grammar. London: Williams & Norgate, 1904. Pp. 336. 18s.

Smith, J. Payne. A Compendious Syriac Dictionary. New York: Henry Frowde, 1903. Pp. 626. $21.

Brockelmann, C. Syrische Grammatik mit Paradigmen, Literatur, Chrestomathie und Glossar. Second edition. Berlin: Reuther & Richard, 1904. Pp. 230. M. 8.80. Lexicon Syriacum. Berlin: Reuther & Reichard, 1895. Pp. 510. M. 30.

Wilson, R. D. Introductory Syriac Method and Manual. New York: Charles Scribner's Sons, 1891. Pp. 160. $2.50. Elements of Syriac Grammar by an Inductive Method. New York: Charles Scribner's Sons, 1891. Pp. 209. $2.50.

Schwally, Fr. Idioticon des christlich-palästinischen Aramäisch. Giessen: Töpelmann, 1893. Pp. 134. M. 6.40.

Lewis, A. S. A Translation of the Four Gospels from the Syriac of the Sinaitic Palimpsest. New York: The Macmillan Co., 1894. Pp. 239. $2.

MEYER's is the standard discussion arguing that the vernacular of Jesus was Aramaic, and indicating the bearing of this fact on the interpretation of the gospels. DALMAN shows still farther how a knowledge of Aramaic promotes correct New Testament interpretation. His Grammar of Jewish-Palestinian Aramaic is of great importance for this subject, as are also the Syriac Grammars of NÖLDEKE (now available in English) and BROCKELMANN. The two Syriac Lexicons by SMITH (with English translation) and BROCKELMANN complete the present fine equipment for the study of Aramaic and Syriac by the New Testament scholar. WILSON's two volumes will be found helpful to the beginner in Syriac. SCHWALLY's monograph is useful, and LEWIS's English translation of the Sinaitic-Syriac Gospels will be found helpful.

4. CONCORDANCES

Moulton, W. F. and Geden, A. S. Concordance to the Greek Testament. New York: Charles Scribner's Sons, 1897. Pp. 1037. $7.

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Hatch, Edwin and **Redpath, H. A.** Concordance to the Septuagint and other Greek Versions of the Old Testament. New York: Henry Frowde, 1892–6. Six volumes. Pp. 1504. $31.50. Supplement, Fasc. I: a Concordance to the Proper Names Occurring in the Septuagint. New York: Henry Frowde, 1900. Pp. 162. $4.

Thoms, J. A. Concordance to the Revised Version of the New Testament. New York: Charles Scribner's Sons, 1883. Pp. 532. $2.50.

Young, Robert. Analytical Concordance to the Bible. Seventh edition. New York: The Funk & Wagnalls Co., 1893. Pp. 1108. $5.

Strong, James. Exhaustive Concordance to the Bible. New York: Eaton & Mains, 1894. Pp. 1808. $6.

Walker, J. B. R. Comprehensive Concordance to the Bible in the Authorized Version. Boston: The Pilgrim Press, 1894. Pp. 922. $1.

MOULTON AND GEDEN furnish a satisfactory and highly useful Concordance to the Greek of the New Testament, superseding Bruder's Concordance, which has held the field for many years. The HATCH AND REDPATH Concordance to the Septuagint is also indispensable to the thorough New Testament scholar. THOMS'S Concordance to the Revised Verson of the New Testament is useful to the student of the English Bible. YOUNG'S and STRONG'S Concordances, also for the English student, are exhaustive and encyclopedic. WALKER'S edition of the Cruden Concordance is for those who use the Authorized Version.

5. OLD TESTAMENT QUOTATIONS

Toy, C. H. Quotations in the New Testament. New York: Charles Scribner's Sons, 1884. Pp. 363. $3.50.

Hühn, Eugen. Die alttestamentlichen Citate und Reminiscenzen im Neuen Testamente. Tübingen: Mohr, 1900. Pp. 300. M. 6.

Dittmar, W. Vetus Testamentum in Novo. Die alttestamentlichen Parallelen des Neuen Testaments, im Wortlaut der Urtexte und der Septuaginta zusammengestellt. Göttingen: Vandenhoeck & Ruprecht, 1903. Pp. 362. M. 9.40.

Toy gives the simplest and best treatment for the general student of the Old Testament quotations in the New Testament, containing valuable discussion in conjunction with the texts of the quotations. HÜHN and DITTMAR are also excellent, each work having some individual features.

III. TEXT

1. THE GREEK TEXT

Westcott, B. F. and **Hort, F. J. A.** The New Testament in Greek. First edition in 1881; many reprints. New York: The Macmillan Co. In various styles; text alone, pp. 618, $1 and upward; with small lexicon, $1.90; two-volume edition, Vol. I containing the text, Vol. II containing text-critical introduction; $2 a volume. Also, New York: Harper & Brothers, 1895; two volumes, Vol. I containing the text and an introduction (pp. 92) by Philip Schaff, Vol. II containing text-critical introduction. Pp. 595, 512. $2 a volume.

Tischendorf, C. Novum Testamentum Graece. Editio octava critica maior. Leipzig: Hinrichs, 1869–72. Two volumes. Pp. 2134. M. 43.

Gebhardt, O. Novum Testamentum Graece. (Manual edition of Tischendorf's text, eighth edition, with the variant readings of Westcott-Hort and Tregelles.) Achte Auflage. Leipzig: Tauchnitz, 1902. Pp. 492. M. 4.

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Baljon, J. M. S. Novum Testamentum Graece. (Manual edition with extensive and carefully revised text-critical apparatus.) Groningen: Wolters, 1898. Pp. 731. M. 10.

Nestle, Eberhard. Novum Testamentum Graece, cum apparatu critico. Vierte Auflage. Stuttgart: Württembergische Bibelanstalt, 1903. Pp. 660. M. 1.20. (American edition corresponding with the third German edition, with introduction by R. F. Weidner. Chicago: The F. H. Revell Co., 1901. Pp. 709. $1.)

Lloyd, Carolus. Novum Testamentum Graece. Accedunt parallela S. Scripturae loca, etc. With critical appendices by W. Sanday. New York: Henry Frowde, 1889. Pp. 852. $1.50.

The WESTCOTT-HORT text of the New Testament is the standard in Great Britain and America, the TISCHENDORF text is the standard in Germany; there is but little difference between the two, the principles of text-recovery being much the same in both. Tischendorf's major edition contains the most complete text-critical apparatus of the New Testament yet published. The best manual edition of a text-critical apparatus is that by BALJON, digested from Tischendorf, and with many important additions selected from recently recovered text witnesses. NESTLE'S text is practically that of Westcott-Hort and Tischendorf, with some individual details, and a very slight marginal apparatus (the so-called American edition is not from the last German edition, adds nothing of value, and costs nearly four times as much as the original). LLOYD'S work is valuable as a satisfactory edition of the Textus Receptus for comparative study.

2. TEXTUAL CRITICISM

Gregory, C. R. Tischendorf's Novum Testamentum Graece, editio octava critica maior. Vol. III, Prolegomena. Leipzig: Hinrichs, 1884–94. Pp. 1426. M. 34.50. Textkritik des Neuen Testaments. Leipzig: Hinrichs, 1900—. Band I: Griechische Handschriften des Neuen Testaments, pp. 478, M. 12. Band II: Die Uebersetzungen, die Schriftsteller, Geschichte der Kritik, pp. 514, M. 12. [A third volume will complete the work.]

Soden, H. v. Die Schriften des Neuen Testaments, in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte. Berlin: Duncker, 1902—. Band I, 1. Abtheilung, pp. 704. Price for the entire work, M. 50; single volumes not sold separately. [To be complete in five or six volumes.]

Westcott, B. F. and **Hort, F. J. A.** The New Testament in Greek, Vol. II. (See under THE GREEK TEXT.) New York: The Macmillan Co, 1882. Pp. 497. $2. Also, New York: Harper & Brothers, 1882. Pp. 512. $2.

Nestle, Eberhard. Introduction to the Textual Criticism of the Greek New Testament. New York: G. P. Putnam's Sons, 1901. Pp. 351. $3.

Kenyon, F. G. Handbook to the Textual Criticism of the New Testament. New York: The Macmillan Co., 1901. Pp. 321. $3.25.

Lake, K. The Text of the New Testament. *Oxford Church Text Books*, New York: E. S. Gorham, 1900. Pp. 104. $0.30.

Murray, J. O. F. Art. "Textual Criticism of the New Testament," in Hastings' Dictionary of the Bible, V, 208–236.

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Scrivener, F. H. A. Introduction to the Criticism of the New Testament. Fourth edition, revised. Edited by Edward Miller. New York: The Macmillan Co., 1894. Two volumes. Pp. 846. $10.

Schaff, Philip. Companion to the Greek Testament and English Version. Fourth edition, revised. New York: Harper & Brothers, 1894. Pp. 618. $2.75.

Vincent, M. R. A History of the Textual Criticism of the New Testament. *New Testament Handbooks.* New York: The Macmillan Co., 1899. Pp. 197. $0.75.

Warfield, B. B. Textual Criticism of the New Testament. New York: Thomas Whittaker, 1886. Pp. 225. $0.75.

Burkitt, F. C. Evangelion Da-Mepharreshe. The Curetonian Version of the Four Gospels, with the Readings of the Sinai Palimpsest and the Early Syriac Patristic Evidence. New York: The Macmillan Co., 1905. Two volumes. Pp. 878. $15.

Merx, A. Die vier kanonischen Evangelien nach ihrem ältesten bekannten Texte. Uebersetzung und Erläuterung der syrischen im Sinaikloster gefundenen Palimpsesthandschrift. Berlin: Reimer, 1897—. Band I: Uebersetzung, pp. 258, M. 5. Band II: Erläuterung. 1. Das Evangelium Matthaeus, pp. 438, M. 12.

GREGORY'S earlier and later compends of information concerning the material and status of New Testament text-recovery are of first importance, as is also the massive work begun by v. SODEN. Gregory follows the older school of text critics in standing for the relative originality of the "Neutral" type of text (such as Westcott-Hort and Tischendorf present), while v. Soden represents the younger school that believes the "Western" type of text antedates, and is relatively more original, than the "Neutral" type. These two great works when complete will admirably present for consideration the two radically different current theories. The Westcott-Hort companion volume to their text is the best exposition of modern principles of text-criticism as applied to the New Testament, and the appendix is of great value for the discussion of the true textual reading in specific important passages. NESTLE and KENYON have written excellent manuals for the general student. LAKE'S little text-book on the subject is a gem of concise information and intelligent guidance. MURRAY'S encyclopedia article is helpful. The fourth edition of SCRIVENER'S work received important revision and enlargement, and is still useful, particularly for its discussion of the text of specific passages. SCHAFF'S popular volume, reflecting the Westcott-Hort position, is very interesting and instructive for the general reader. The introductions to the study of the New Testament text by VINCENT and WARFIELD are simple and helpful. BURKITT'S massive work is the best attempt to gather and arrange all the light thrown upon the New Testament text by the Syriac versions and other Syriac testimony. MERX has also worked along the same line in a very helpful way.

3. THE ENGLISH VERSIONS

The American Standard Edition of the Revised Version of the New Testament. First issued in 1901. New York: Thomas Nelson & Sons. Many editions. Entire Bible, from $0.22 up; New Testament, from $0.08 up. Entire Bible, in bourgeois type, 5¼ × 8 in., cloth, $1; leather, from $1.75 up. Same on India paper, volume ¾ in. thick; leather, from $3.50 up. Teachers' edition, with Bible Dictionary and Concordance, from $2.25 up. Pulpit Bible, quarto, $3.75.

The British Edition of the Revised Version of the New Testament. First issued in 1881. Many editions by the Oxford and Cambridge University Presses; also by Thomas Nelson & Sons, New York.

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The Holy Bible, Authorized Version, edited with Various Renderings and Readings from the best Authorities. The Old Testament, T. K. Cheyne, S. R. Driver; The Apocrypha, C. J. Ball; The New Testament, R. L. Clarke, W. Sanday. Third edition. London: Eyre & Spottiswoode, 1892. Issued under the title "The Variorum Teachers' Bible," with Bible Dictionary, Index and Concordance, by Thomas Nelson & Sons, New York. Various editions, from $2 up.

Parallel Editions of the Revised and Authorized Versions, for comparative study. Various editions by Thomas Nelson & Sons, New York, and other publishers.

The Parallel New Testament, Greek and English. The Authorized Version of 1611, the Revised Version of 1881, the Greek Text followed in the Revised Version, and the Variant Readings of the Greek text followed in the Version of 1611, in four parallel columns. New York: Henry Frowde, 1896. Pp. 1096. $5.50.

The Modern Reader's Bible. Substantially the British Revised Version of the Bible, with introductions and notes. Edited by R. G. Moulton. New York: The Macmillan Co., 1898. The entire Bible in twenty-one volumes, $10; the New Testament in four volumes, $0.50 a volume.

The Temple Bible. The Authorized Version of the Bible in the modern form of literature, with brief introductions. Edited by various British scholars. Philadelphia: The J. B. Lippincott Co., 1900–5. The entire Bible in twenty-five volumes; the New Testament in seven volumes; the Apocrypha of the Old Testament in five volumes, and of the New Testament in one volume; $0.40 a volume.

The Messages of the Bible. Edited by C. F. Kent and F. K. Sanders. New York: Charles Scribner's Sons, 1900–5. The New Testament in five volumes: Volume VIII, the Messages of the Apocalyptic Writers, by F. C. Porter; Vol. IX, the Messages of Jesus according to the Synoptists, by T. C. Hall; Vol. X, The Messages of Jesus according to John, by J. S. Riggs; Vol. XI, The Messages of Paul, by G. B. Stevens; Vol. XII, The Messages of the Apostles, by G. B. Stevens. $1.25 a volume.

The Twentieth Century New Testament. A translation into modern English made from the original Greek (Westcott-Hort text). Anonymous British authors. Final edition. Chicago: The F. H. Revell Co., 1905. Pp. 523. $1.

Weymouth, R. F. The Modern Speech New Testament. An idiomatic translation into everyday English, from the text of Weymouth's "Resultant Greek Testament." New York: The Baker & Taylor Co., 1903. Pp. 674. $1.25.

The AMERICAN STANDARD EDITION OF THE REVISED VERSION of the New Testament is recognized as the best form of the Revised Version, superior in many text readings, and in the chapter headings and references accompanying the text, to the BRITISH EDITION which remains as first issued twenty years before the American Standard edition was published. The best edition of the Authorized Version for

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comparative study is the VARIORUM TEACHERS' BIBLE. Parallel editions of the English versions, and of the Greek texts with the English versions, are helpful. The MODERN READER'S BIBLE and the TEMPLE BIBLE, giving respectively the Revised Version and the Authorized Version, attractively present the New Testament in modern typographical form. The volumes of the MESSAGES OF THE BIBLE Series give the thought of the New Testament writers reclothed in our current vocabulary, with modern forms of thought and expression. The TWENTIETH CENTURY NEW TESTAMENT, and WEYMOUTH'S work, present a word-for-word translation, but with modernized vocabulary and idiom; the former departs farther from the Revised Version than the latter.

IV. INTERPRETATION

1. COMMENTARIES ON THE ENTIRE NEW TESTAMENT

The International Critical Commentary. Various British and American authors. Edited by C. A. Briggs, S. R. Driver, and Alfred Plummer. New York: Charles Scribner's Sons, 1895—. Probably eighteen volumes when complete.

Six volumes already published, named below in connection with the several New Testament books.

Der kritisch-exegetischer Kommentar über das Neue Testament, begründet von H. A. W. Meyer. Various German authors. Göttingen: Vandenhoeck & Ruprecht, 1888–1902. Sixteen volumes. The entire set in half leather binding, M. 97.50.

Volumes named below, in connection with the several New Testament books. An English translation of the Meyer Commentaries, from the German edition which preceded Meyer's death in 1873, is published in twenty volumes by Messrs. T. & T. Clark, Edinburgh, and has been reprinted in America, with valuable additional material by the American editors. New York: The Funk & Wagnalls Co., 1884–92. Eleven volumes, named in detail below.

Der Hand-Commentar zum Neuen Testament. Bearbeitet von H. J. Holtzmann, R. A. Lipsius, P. W. Schmiedel, H. von Soden. Band I, dritte Auflage; Bände II–IV, zweite Auflage. Tübingen: Mohr, 1891–1901. Four volumes. Pp. 1980. M. 40.

Volumes named below, in connection with the several New Testament books.

Der Kommentar zum Neuen Testament. Herausgegeben von Theodor Zahn, unter Mitwirkung von Ph. Bachmann, P. Ewald, J. Haussleiter, E. Riggenbach, R. Seeberg, G. Wohlenberg. Leipzig: Deichert, 1903—.

Five volumes already published, named below in connection with the several New Testament books.

Das Neue Testament, im berichtigten Text, mit kurzer Erläuterung. Handausgabe, von Bernhard Weiss. Zweite Auflage. Leipzig: Hinrichs, 1902–5. Band I: Die vier Evangelien, pp. 616, M. 8; Band II: Die paulinische Briefe, pp. 682, M. 10; Band III: Die Apostelgeschichte, katholischen Briefe, Apokalypse, pp. 533, M. 8.

An English translation of this work is in preparation by the Funk & Wagnalls Co., New York.

Die Schriften des Neuen Testaments. Neu übersetzt und für die Gegenwart erklärt. Herausgegeben von Johannes Weiss. Göttingen: Vandenhoeck & Ruprecht. [Soon to be published in two volumes.]

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The Expositor's Greek Testament. Various British authors. Edited by W. R. Nicoll. New York: Dodd, Mead & Co., 1897. To be complete in four volumes. $7.50 a volume.

Three volumes already published, named below in connection with the several New Testament books.

International Handbooks to the New Testament. Edited by Orello Cone. New York: G. P. Putnam's Sons, 1899—. To be complete in four volumes. $2 a volume.

Three volumes already published: Vol. I: The Synoptic Gospels, by G. L. Cary; pp. 375. Vol. II: The Epistles of Paul to the Thessalonians, Corinthians, Galatians, Romans, and Philippians, by James Drummond; pp. 391. Vol. III: The Epistles to the Hebrews, Colossians, Ephesians, Philemon, the Pastoral Epistles, the Epistles of James, Peter and Jude, and a sketch of the History of the Canon of the New Testament, by Orello Cone; pp. 396.

Cambridge Greek Testament for Schools and Colleges. Various British authors. Edited by J. J. S. Perowne, later by J. A. Robinson. New York: The Macmillan Co., 1887—. To be complete in nineteen volumes. $0.70 to $1.50 a volume.

Fourteen volumes already published.

The Cambridge Bible for Schools and Colleges. Various British authors. New York: The Macmillan Co., 1877–96. New Testament in nineteen volumes, $13.40. $0.40 to $1.10 a volume.

The (New-) Century Bible. Various British authors. Edited by W. F. Adeney. New York: Henry Frowde, 1899–1904. New Testament in thirteen volumes. $0.90 a volume.

The Expositor's Bible. Expository lectures on the entire Old and New Testaments. Various British authors. New York: A. C. Armstrong & Son, 1889–94. New Testament in twenty-one volumes, and index volume (1905, pp. 312). $1.50 a volume; six or more volumes, $1 each. Also various cheap editions of the entire set of forty-nine volumes.

The most scholarly and useful English Commentary on the entire New Testament is the INTERNATIONAL CRITICAL COMMENTARY; the volumes are somewhat unequal in scholarship and value, but are among the best in any language. The standard serial commentary in Germany is the KRITISCH-EXEGETISCHER KOMMENTAR ÜBER DAS NEUE TESTAMENT, founded by Meyer; the volumes of this series have passed through many editions and have been from time to time revised or re-written (little now but the name remains of the original Meyer work). The series has been kept in the hands of first-class conservative scholars. The chief competitor of the Meyer Kommentar has been the HAND-COMMENTAR ZUM NEUEN TESTAMENT, written by able scholars of the advanced school, compact in form, and exceedingly valuable. A new serial commentary edited by Zahn, DER KOMMENTAR ZUM NEUEN TESTAMENT, is rapidly being issued; it is representative of the Zahn type of rigid conservatism, much nearer the traditional point of view and method than the Meyer Kommentar. Weiss's DAS NEUE TESTAMENT is an independent, brief commentary on all the New Testament books, very conservative, scholarly, well proportioned, adapted for popular use. The forthcoming DIE SCHRIFTEN DES NEUEN TESTAMENTS, edited by J. Weiss, will give a new translation of the New Testament, and an advanced, brief, practical interpretation. The EXPOSITOR'S GREEK TESTAMENT furnishes a series of commentaries on all the New Testament books, well written, scholarly, conservative, useful. The INTERNATIONAL HANDBOOKS TO THE NEW TESTAMENT present some good work, but are scrappy in form and are biased by a constant deference to the prejudices of "liberal religion." The CAMBRIDGE GREEK TESTAMENT, the CAMBRIDGE BIBLE, and the (NEW-) CENTURY BIBLE, are series of small commentaries for the non-

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professional Bible student; the volumes are uneven in workmanship, but many of them are excellent for introductory study. The EXPOSITOR'S BIBLE is designed to be homiletically helpful.

2. COMMENTARIES ON THE SEPARATE BOOKS OF THE NEW TESTAMENT

MATTHEW

(On the Synoptic Gospels see also above under the head of "The New Testament Writings.")

Weiss, Bernhard. Das Matthäus-Evangelium. *Meyer Kommentar.* Neunte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1898. Pp. 510. M. 8.50.
American edition of Meyer's Commentary on Matthew, by G. R. Crooks. New York: The Funk & Wagnalls Co., 1884. Pp. 539. $3.

Zahn, Theodor. Das Evangelium des Matthäus. *Zahn Kommentar.* Leipzig: Deichert, 1903. Pp. 714. M. 14.50.

Holtzmann, H. J. Die Synoptiker. *Hand-Commentar.* Dritte Auflage. Tübingen: Mohr, 1901. Pp. 429. M. 9.

Wellhausen, J. Das Evangelium Matthaei. Berlin: Reimer, 1904. Pp. 152. M. 4.

Broadus, J. A. Commentary on the Gospel of Matthew. *American Commentary.* Philadelphia: American Baptist Publication Society, 1887. Pp. 610. $2.

Kübel, Robert. Exegetisch-homiletisches Handbuch zum Evangelium des Matthäus. Nördlingen: C. H. Beck, 1889. Pp. 544. M. 8.

Morison, James. Practical Commentary on the Gospel according to St. Matthew. Ninth edition. London: Hodder & Stoughton, 1895. Pp. 674. 14s.

Bruce, A. B. The Synoptic Gospels. *Expositor's Greek Testament.* New York: Dodd, Mead & Co., 1897. Pp. 651, bound in one volume with "the Gospel of John." $7.50.

The three first-class commentaries on Matthew are those of B. WEISS, ZAHN, and HOLTZMANN. Weiss's work is moderately conservative, and furnishes perhaps the best single work on the gospel. Zahn's work is extremely conservative, elaborate, and solid. Holtzmann's work is advanced, compact, and strong. All three are needed for a thorough study of Matthew. WELLHAUSEN'S Commentary is sketchy and independent, but of importance. BROADUS, KÜBEL, and MORISON are more helpful for homiletical purposes than in matters of historical criticism and interpretation. BRUCE is interesting and suggestive. The English MEYER Commentary is good, but far behind present knowledge of the gospel.

MARK

Swete, H. B. The Gospel according to St. Mark. New York: The Macmillan Co., 1898. Pp. 522. $3.75.

Gould, E. P. Critical and Exegetical Commentary on the Gospel according to St. Mark. *International Critical Commentary.* New York: Charles Scribner's Sons, 1896. Pp. 366. $2.50.

Menzies, Allan. The Earliest Gospel: a Historical Study of the Gospel according to Mark. New York: The Macmillan Co., 1901. Pp. 306. $2.75.

Weiss, Johannes. Das älteste Evangelium. Göttingen: Vandenhoeck & Ruprecht, 1903. Pp. 414. M. 10.

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Weiss, Bernhard. Das Evangelium des Markus und Lukas. *Meyer Kommentar.* Von der sechsten Auflage neu bearbeitet. Göttingen: Vandenhoeck & Ruprecht, 1901. Pp. 694. M. 8.

American edition of Meyer's Commentary on Mark, by M. B. Riddle. New York: The Funk & Wagnalls Co., 1893. Pp. 598. $3.

Holtzmann, H. J. Die Synoptiker. *Hand-Commentar.* See under MATTHEW.

Wellhausen, J. Das Evangelium Marci. Berlin: Reimer, 1903. Pp. 146. M. 4.

Morison, James. Practical Commentary on the Gospel according to St. Mark. Seventh edition. London: Hodder & Stoughton, 1894. Pp. 546. 12s.

Bruce, A. B. The Synoptic Gospels. *Expositor's Greek Testament.* See under MATTHEW.

SWETE, GOULD, and MENZIES furnish an exceedingly strong group of commentaries in English on the Gospel of Mark. Swete's is probably the best single work on the gospel because of its full introduction, its complete treatment, and its balance in interpretation. Menzies has restricted his treatment to historical exposition, and is more advanced in criticism than the others. The German trio of works is also very strong, the authors being J. WEISS, B. WEISS, and HOLTZMANN. The commentary by J. Weiss is the latest, fullest, and probably the most important. WELLHAUSEN, MORISON, BRUCE, and MEYER are as characterized under Matthew.

LUKE

Plummer, Alfred. Critical and Exegetical Commentary on the Gospel according to St. Luke. *International Critical Commentary.* New York: Charles Scribner's Sons, 1896. Pp. 675. $3.

Weiss, Bernhard. Das Evangelium des Markus und Lukas. *Meyer Kommentar.* See under MARK.

American edition of Meyer's Commentary on Luke, by M. B. Riddle. In same volume with Riddle's "Mark;" see under MARK.

Holtzmann, H. J. Die Synoptiker. *Hand-Commentar.* See under MATTHEW.

Wellhausen, J. Das Evangelium Lucae. Berlin: Reimer, 1904. Pp. 142. M. 4.

Godet, Frederic. Commentary on the Gospel of St. Luke. New York: The Funk & Wagnalls Co., 1887. Pp. 584. $3.

Bruce, A. B. The Synoptic Gospels. *Expositor's Greek Testament.* See under MATTHEW.

The Gospel of Luke still awaits a first-class commentary. PLUMMER'S work is good, but lacks breadth of scholarship, and fails to do full justice to the book. B. WEISS and HOLTZMANN, the former conservative, the latter advanced, are very valuable. GODET'S Commentary is full in treatment, useful for its spiritual exposition, and attractive in style. WELLHAUSEN, BRUCE, and MEYER are as characterized under Matthew.

JOHN

(See also above under the head of "The New Testament Writings.")

Westcott, B. F. Commentary on the Gospel of St. John. *Bible Commentary.* New York: Charles Scribner's Sons, 1890. Pp. 307, bound in one volume with "Acts." $3.

Weiss, Bernhard. Das Johannes-Evangelium. *Meyer Kommentar.* Neunte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1902. Pp. 643. M. 9.50.

American edition of Meyer's Commentary on John, by A. C. Kendrick. New York: The Funk & Wagnalls Co., 1884. Pp. 565. $3.

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Holtzmann, H. J. Evangelium, Briefe und Offenbarung des Johannes. Zweite Auflage. *Hand-Commentar.* Tübingen: Mohr, 1891. Pp. 362. M. 8.50.

Godet, Frederic. Commentary on the Gospel of St. John. American edition, with additional notes by Timothy Dwight. New York: The Funk & Wagnalls Co., 1886–90. Two volumes. Pp. 1130. $6.

Commentaire sur l'évangile de Saint Jean. Quatrième édition. Neuchâtel: Attinger Frères, 1902–3. Two volumes. Pp. 879. Fr. 12.50.

Dods, Marcus. The Gospel of St. John. *Expositor's Greek Testament.* New York: Dodd, Mead & Co., 1897. Pp. 219, bound in one volume with "the Synoptic Gospels." $7.50.

Reynolds, H. R. The Gospel of St. John. *Pulpit Commentary.* New York: A. D. F. Randolph & Co., 1887–8. Two volumes. Pp. 1088. $4.

The Gospel of John also awaits an adequate treatment. WESTCOTT'S work, first published in 1882, is generally recognized as still the best commentary in English, very conservative, profound in insight, excellent in interpretation. B. WEISS and HOLTZMANN present able and thorough works, but fall short of a complete, satisfactory treatment. The works of GODET, DODS, and REYNOLDS have much homiletic value. MEYER is as characterized under Matthew.

ACTS

(See also above under the head of "The New Testament Writings.")

Knowling, R. J. The Acts of the Apostles. *Expositor's Greek Testament.* New York: Dodd, Mead & Co., 1900. Pp. 554, bound in one volume with "Romans" and "First Corinthians." $7.50.

Wendt, H. H. Die Apostelgeschichte. *Meyer Kommentar.* Achte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1899. Pp. 427. M. 7.50.

American edition of Meyer's Commentary on Acts, by W. M. Ormiston. New York: The Funk & Wagnalls Co., 1889. Pp. 512. $3.

Holtzmann, H. J. Die Apostelgeschichte. *Hand-Commentar.* Dritte Auflage. Tübingen: Mohr, 1901. Pp. 160, bound in one volume with "Die Synoptiker." M. 9.

Blass, Friedrich. Acta Apostolorum. Editio philologica, apparatu critico, commentario perpetuo. Göttingen: Vandenhoeck & Ruprecht, 1895. Pp. 334. M. 14.

Weiss, Bernhard. Die Apostelgeschichte, im berichtigten Text mit kurzer Erläuterung. *Das Neue Testament.* Zweite Auflage. Leipzig: Hinrichs, 1902. Pp. 261, bound in one volume with "Die katholischen Briefe und Apokalypse." M. 8.

Rackham, R. B. The Acts of the Apostles. *Westminster (Oxford) Commentaries.* New York: E. S. Gorham, 1901. Pp. 631. $4.50.

Bartlet, Vernon. The Acts. *(New-) Century Bible.* New York: Henry Frowde, 1901. Pp. 394. $0.90.

Page, T. E. The Acts of the Apostles. New York: The Macmillan Co., 1897. Pp. 308. $1.10.

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Hackett, H. B. Commentary on the Acts of the Apostles. *American Commentary*. Revised edition. Philadelphia: American Baptist Publication Society, 1882. Pp. 345. $2.

KNOWLING'S Commentary on Acts is admirable in method, thorough in scholarship, well-balanced in interpretation, leaving little to be desired from a strongly conservative standpoint. WENDT'S work is the chief German Commentary on Acts, and quite the equal of Knowling's, with a freer handling of the critical problems. HOLTZMANN'S work is advanced, scholarly, and brief. These three commentaries taken together make a great contribution to the study of Acts. BLASS presents (and favors) the "Western" readings in Acts, with critical apparatus, and a brief running commentary. B. WEISS gives a concise, helpful exposition. RACKHAM'S Commentary is on the basis of the English text and intended chiefly for homiletic use, but is superior to most works of this class by reason of its method, its scholarship, and its excellent historical interpretation. BARTLET'S is the best small commentary on Acts, based on the English text. PAGE'S Commentary, based on the Greek text, is also excellent. HACKETT and MEYER have been the standard commentators on Acts for fifty years, and their works are still of value.

ROMANS

Sanday, W. and **Headlam, A. C.** Critical and Exegetical Commentary on the Epistle to the Romans. *International Critical Commentary*. New York: Charles Scribner's Sons, 1895. Pp. 562. $3.

Weiss, Bernhard. Der Brief an die Römer. *Meyer Kommentar*. Neunte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1899. Pp. 617. M. 9.50.

American edition of Meyer's Commentary on Romans, by Timothy Dwight. New York: The Funk & Wagnalls Co., 1889. Pp. 588. $3.

Lipsius, R. A. Die Briefe an die Galater, Römer, Philipper. *Hand-Commentar*. Zweite Auflage. Tübingen: Mohr, 1893. Pp. 254, bound in one volume with Schmiedel's "Die Briefe an die Thessalonicher und Korinther." M. 12.

Liddon, H. P. Explanatory Analysis of St. Paul's Epistle to the Romans. New York: Longmans, Green & Co., 1893. Pp. 309. $4.

Feine, P. Der Römerbrief: Eine exegetische Studie. Göttingen: Vandenhoeck & Ruprecht, 1903. Pp. 159. M. 5.

Gifford, E. H. Commentary on St. Paul's Epistle to the Romans. *Bible Commentary*. New York: Charles Scribner's Sons, 1902. Pp. 238, bound in one volume with "The Pauline Epistles." $3.

Denney, James. St. Paul's Epistle to the Romans. *Expositor's Greek Testament*. New York: Dodd, Mead & Co., 1900. Pp. 170, bound in one volume with "Acts" and "First Corinthians." $7.50.

Godet, Frederic. Commentary on St. Paul's Epistle to the Romans. New York: The Funk & Wagnalls Co., 1883. Pp. 545. $3.

Commentaire sur l'épître aux Romains. Deuxième édition. Paris: Delachaux, 1883–90. Two volumes. Pp. 1194. Fr. 17.50.

Morison, James. Critical Exposition of the Third Chapter of Romans. London: Hodder & Stoughton, 1866. Pp. 422. 12s. 6d. St. Paul's Teaching on Sanctification: a practical exposition of the sixth chapter of Romans. London: Hodder & Stoughton, 1886. Pp. 98. 4s. 6d. Exposition of the Ninth Chapter of the Epistle to the Romans; new edition, with added exposition of the tenth chapter. London: Hodder & Stoughton, 1888. Pp. 257. 7s. 6d.

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The SANDAY-HEADLAM Commentary on Romans is unquestionably the best single work on the interpretation of this epistle, written from a conservative standpoint. B. WEISS's is the best German work on Romans, occupying a similar critical position. LIPSIUS' Commentary is also very able, representing the advanced school. The three works together constitute a highly important and helpful equipment for the study of Romans. LIDDON's very conservative analysis and exposition of the thought of the letter, and FEINE's similar study, are important. GIFFORD's Commentary is brief, but exhibits a keen insight into the thought of the apostle. DENNEY's interest is chiefly theological, his point of view is somewhat narrow, and his position almost traditional: nevertheless, his work deserves attention. GODET's Commentary has homiletic value. MORISON's writings, and MEYER's Commentary, have been influential in the interpretation of Romans.

FIRST CORINTHIANS

Findlay, G. G. St. Paul's First Epistle to the Corinthians. *Expositor's Greek Testament.* New York: Dodd, Mead & Co., 1900. Pp. 226, bound in one volume with "Acts" and "First Corinthians." $7.50.

Edwards, T. C. Commentary on the First Epistle to the Corinthians. Third edition. New York: A. C. Armstrong & Son, 1897. Pp. 532. $2.50.

Heinrici, C. F. G. Der erste Brief an die Korinther. *Meyer Kommentar.* Achte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1896. Pp. 530. M. 8.50.

American edition of Meyer's Commentary on the Corinthian Epistles, by T. W. Chambers. New York: The Funk & Wagnalls Co., 1890. Pp. 720. $3.

Schmiedel, P. W. Die Briefe an die Korinther. *Hand-Commentar.* Zweite Auflage. Tübingen: Mohr, 1892. Pp. 260, bound in one volume with Schmiedel's "Die Briefe an die Thessalonicher," and Lipsius' "Die Briefe an die Galater, Römer, Philipper." M. 12.

Bachmann, Philipp. Der erste Brief des Paulus an die Korinther. *Zahn Kommentar.* Leipzig: Deichert, 1905. Pp. 482. M. 9.

Heinrici, C. F. G. Das erste Sendschreiben des Apostel Paulus an die Korinthier. Berlin: Herz, 1880. Pp. 574. M. 10.

Godet, Frederic. Commentary on St. Paul's First Epistle to the Corinthians. New York: Charles Scribner's Sons, 1886–7. Two volumes. Pp. 921. $6.

Massie, John. Corinthians. (*New-*) *Century Bible.* New York: Henry Frowde, 1902. Pp. 339. $0.90.

Ellicott, C. J. A Critical and Grammatical Commentary on St. Paul's First Epistle to the Corinthians. Andover, Mass.: W. F. Draper & Co., 1889. Pp. 342. $2.25.

For annotation see under Second Corinthians.

SECOND CORINTHIANS

Massie, John. Corinthians. (*New-*) *Century Bible.* New York: Henry Frowde, 1902. Pp. 339. $0.90.

Bernard, J. H. St. Paul's Second Epistle to the Corinthians. *Expositor's Greek Testament.* New York: Dodd, Mead & Co., 1904. Pp. 119, bound in one volume with "Galatians," "Ephesians," "Philippians," and "Colossians." $7.50.

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Heinrici, C. F. G. Der zweite Brief an die Korinther. *Meyer Kommentar.* Achte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 463. M. 7.70.

American edition of Meyer's Commentary on Second Corinthians, by T. W. Chambers. See under FIRST CORINTHIANS.

Schmiedel, P. W. Die Briefe an die Korinther. *Hand-Commentar.* See under FIRST CORINTHIANS.

Heinrici, C. F. G. Das zweite Sendschreiben des Apostel Paulus an die Korinthier. Berlin: Herz, 1887. Pp. 606. M. 10.

Of Paul's two Corinthian Epistles the first has received the chief attention of commentators. The best works in English on First Corinthians are those of FINDLAY and EDWARDS, and they are the equal of the chief German works on the epistle by HEINRICI (in the Meyer Series, and in his earlier independent work) and SCHMIEDEL. BACHMANN'S Commentary is full, conservative, and important. GODET'S Commentary is readable and good. MASSIE'S is the best small commentary, on the basis of the English text. ELLICOTT and MEYER are older works, but still of value. For Second Corinthians, MASSIE and BERNARD are the best in English; HEINRICI and SCHMIEDEL in German.

GALATIANS

Lightfoot, J. B. St. Paul's Epistle to the Galatians. Tenth edition. New York: The Macmillan Co., 1892. Pp. 384. $3.25.

Sieffert, F. A. E. Der Brief an die Galater. *Meyer Kommentar.* Neunte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1899. Pp. 366. M. 6 50.

American edition of Meyer's Commentary on Galatians and Ephesians, by H. E. Jacobs. New York: The Funk & Wagnalls Co., 1892. Pp. 561. $3.

Zahn, Theodor. Der Brief an die Galater. *Zahn Kommentar.* Leipzig: Deichert, 1905. Pp. 299. M. 5.70.

Lipsius, R. A. Der Brief an die Galater. *Hand-Commentar.* See under ROMANS.

Ramsay, W. M. Historical Commentary on St. Paul's Epistle to the Galatians. New York: G. P. Putnam's Sons, 1900. Pp. 478. $3.

Rendall, Frederick. St. Paul's Epistle to the Galatians. *Expositor's Greek Testament.* New York: Dodd, Mead & Co., 1904. Pp. 80, bound in one volume with "Second Corinthians," "Ephesians," "Philippians," and "Colossians." $7.50.

Weber, V. Der Galaterbrief aus sich selbst geschichtlich erklärt. Ravensburg: Kitz, 1901. Pp. 145. M. 1.80.

There are at least four first-class commentaries on Galatians—those by LIGHTFOOT, SIEFFERT, ZAHN, and LIPSIUS. Lightfoot's Commentary is deservedly the standard for English readers, but its historical positions need some revision in the light of Ramsay's work, and his interpretation sometimes needs reconstruction in the light of later studies. On critical questions Zahn is the most conservative; Lipsius the most advanced. Together the four works make a most valuable apparatus for the study of Galatians. RENDALL is good, WEBER'S monograph is instructive, and MEYER'S Commentary is still helpful.

EPHESIANS

Abbott, T. K. Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians. *International Critical Commentary.* New York: Charles Scribner's Sons, 1897. Pp. 380. $2.50.

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Robinson, J. A. St. Paul's Epistle to the Ephesians. New York: The Macmillan Co., 1903. Pp. 314. $3.

Haupt, Erich. Die Gefangenschaftsbriefe. *Meyer Kommentar.* Achte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1902. Pp. 729. M. 10.50.

American edition of Meyer's Commentary on Ephesians, by H. E. Jacobs. See under GALATIANS.

Soden, H. v. Die Briefe an die Kolosser, Epheser, Philemon; die Pastoralbriefe, Hebräerbrief, Briefe des Petrus, Jakobus, Judas. *Hand-Commentar.* Zweite Auflage. Tübingen: Mohr, 1893. Pp. 477. M. 10.50.

Ewald, Paul. Die Briefe des Paulus an die Epheser, Kolosser und Philemon. *Zahn Kommentar.* Leipzig: Deichert, 1905. Pp. 444. M. 10.

Salmond, S. D. F. St. Paul's Epistle to the Ephesians. *Expositor's Greek Testament.* New York: Dodd, Mead & Co., 1904. Pp. 195, bound in one volume with "Second Corinthians," "Galatians," "Philippians," and "Colossians." $7.50.

Macpherson, John. Commentary on St. Paul's Epistle to the Ephesians. New York: Charles Scribner's Sons, 1892. Pp. 445. $3.50.

Klöpper, Albert. Der Brief an die Epheser. Göttingen: Vandenhoeck & Ruprecht, 1891. Pp. 201. M. 4.40.

The third group of Paul's Epistles (Ephesians, Philippians, Colossians, Philemon) is receiving more attention from the best scholars than at any previous time. ABBOTT on Ephesians and Colossians, with VINCENT on Philippians and Philemon, are the excellent volumes of the International Critical Commentary. LIGHTFOOT is the unsurpassed English commentator on three of the four letters; and the absence of a Lightfoot Commentary on Ephesians is supplied by the valuable work of ROBINSON on that epistle. HAUPT and v. SODEN (LIPSIUS for Philippians) are the chief German commentators on this group of Paul's letters, the former conservative, the latter advanced. EWALD contributes the very able and useful commentary in the Zahn series. The writers on these epistles in the Expositor's Greek Testament (SALMOND for Ephesians, KENNEDY for Philippians, PEAKE for Colossians) furnish brief good expositions. MACPHERSON on Ephesians, KLÖPPER on Ephesians, Philippians, and Colossians, and the original MEYER Commentaries, are also useful.

PHILIPPIANS

Vincent, M. R. Critical and Exegetical Commentary on the Epistles to the Philippians and to Philemon. *International Critical Commentary.* New York: Charles Scribner's Sons, 1897. Pp. 246. $2.

Lightfoot, J. B. St. Paul's Epistle to the Philippians. Ninth edition. New York: The Macmillan Co., 1891. Pp. 350. $3.25.

Haupt, Erich. Die Gefangenschaftsbriefe. *Meyer Kommentar.* See under EPHESIANS.

American edition of Meyer's Commentary on Philippians, Colossians, Philemon, and Thessalonians (Lünemann), by Timothy Dwight. New York: The Funk & Wagnalls Co., 1889. Pp. 638. $3.

Lipsius, R. A. Der Brief an die Philipper. *Hand-Commentar.* See under ROMANS.

Kennedy, H. A. A. St. Paul's Epistle to the Philippians. *Expositor's Greek Testament.* New York: Dodd, Mead & Co., 1904. Pp. 78, bound in one volume with "Second Corinthians," "Galatians," "Ephesians," and "Colossians." $7.50.

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Klöpper, Albert. Der Brief des Apostels Paulus an die Philipper. Gotha: Perthes, 1893. Pp. 256. M. 4.50.

For annotation see under Ephesians.

COLOSSIANS

Abbott, T. K. Critical and Exegetical Commentary on the Epistle to the Colossians. *International Critical Commentary.* See under EPHESIANS.

Lightfoot, J. B. St. Paul's Epistles to the Colossians and to Philemon. Ninth edition. New York: The Macmillan Co., 1890. Pp. 428. $3.25.

Haupt, Erich. Die Gefangenschaftsbriefe. *Meyer Kommentar.* See under EPHESIANS.

American edition of Meyer's Commentary on Colossians, by Timothy Dwight. See under PHILIPPIANS.

Soden, H. v. Der Brief an die Kolosser. *Hand-Commentar.* See under EPHESIANS.

Ewald, Paul. Der Brief des Paulus an die Kolosser. *Zahn Kommentar.* See under EPHESIANS.

Peake, A. S. St. Paul's Epistle to the Colossians. *Expositor's Greek Testament.* New York: Dodd, Mead & Co., 1904. Pp. 72, bound in one volume with "Second Corinthians," "Galatians," "Ephesians," and "Philippians." $7.50.

Klöpper, Albert. Der Brief an die Kolosser. Berlin: Reimer, 1882. Pp. 553. M. 10.

For annotation see under Ephesians.

FIRST AND SECOND THESSALONIANS

Findlay, G. G. The Epistles of Paul the Apostle to the Thessalonians. *Cambridge Greek Testament.* New York: The Macmillan Co., 1904. Pp. 327. $1.

Lightfoot, J. B. Notes on Epistles of St. Paul from Unpublished Commentaries (First and Second Thessalonians, pp 136; also, portions of First Corinthians, Romans, Ephesians). New York: The Macmillan Co., 1895. Pp. 336. $3.25.

Bornemann, Wilhelm. Die Thessalonicherbriefe. *Meyer Kommentar.* Sechste Auflage. Göttingen: Vandenhoeck & Ruprecht, 1894. Pp. 708. M. 10.50.

American edition of Meyer's (Lünemann) Commentary on the Thessalonian Epistles, by Timothy Dwight. See under PHILIPPIANS.

Schmiedel, P. W. Die Briefe an die Thessalonicher. *Hand-Commentar.* See under FIRST CORINTHIANS.

Wohlenberg, G. Der erste und zweite Thessalonicher Brief. *Zahn Kommentar.* Leipzig: Deichert, 1903. Pp. 214. M. 4.50.

Askwith, E. H. An Introduction to the Thessalonian Epistles. New York: The Macmillan Co., 1902. Pp. 144. $1.25.

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Schmidt, P. Der erste Thessalonicherbrief, nebst einem Excurs über den zweiten gleichnamigen Brief. Berlin: Reimer, 1885. Pp. 128. M. 4.

FINDLAY and LIGHTFOOT furnish the best English commentaries on the Thessalonian epistles, Findlay's work being more complete and recent. BORNEMANN and SCHMIEDEL furnish the chief German works, the former being conservative and giving the most elaborate treatment the epistles have received, the latter being advanced in criticism, concise and stimulating. WOHLENBERG's Commentary is scholarly and helpful. ASKWITH and SCHMIDT present useful monographs. The LÜNEMANN (Meyer) Commentary is still useful.

FIRST AND SECOND TIMOTHY, TITUS

Ellicott, C. J. Critical and Grammatical Commentary on the Pastoral Epistles. Andover, Mass.: W. F. Draper & Co., 1890. Pp. 263. $1.50.

Weiss, Bernhard. Die Briefe Pauli an Timotheus und Titus. *Meyer Kommentar.* Siebente Auflage. Göttingen: Vandenhoeck & Ruprecht, 1902. Pp. 379. M. 7.30.

American edition of Meyer's Commentary on the Epistles to Timothy and Titus (Huther), and the Epistle to the Hebrews (Lünemann), by Timothy Dwight. New York: The Funk & Wagnalls Co., 1890. Pp. 753. $3.

Soden, H. v. Die Pastoralbriefe. *Hand-Commentar.* See under EPHESIANS.

Bernard, J. H. Commentary on St. Paul's Pastoral Epistles. *Cambridge Greek Testament.* New York: The Macmillan Co., 1899. Pp. 270. $0.90.

Hesse, F. H. Die Entstehung der neutestamentlichen Hirtenbriefe. Halle: Kämmerer, 1889. Pp. 340. M. 6.

Holtzmann, H. J. Die Pastoralbriefe kritisch und exegetisch behandelt. Leipzig: Engelmann, 1880. Pp. 504. M. 8.

Paul's Epistles to Timothy and Titus still await an adequate commentary. The chief work in English is by ELLICOTT, but it gives only detailed interpretation, passing by the great critical problems of the letters. The chief German commentary is by B. WEISS, very conservative, full, and scholarly; it is the most valuable aid to the study of the letters. v. SODEN is advanced, brief, important. BERNARD'S is perhaps the best small commentary, but traditional in its main positions. HESSE and HOLTZMANN contribute older works of value. The HUTHER (Meyer) Commentary still has value.

PHILEMON

Vincent, M. R. Critical and Exegetical Commentary on the Epistle to Philemon. *International Critical Commentary.* See under PHILIPPIANS.

Lightfoot, J. B. St. Paul's Epistle to Philemon. See under COLOSSIANS.

Haupt, Erich. Die Gefangenschaftsbriefe. *Meyer Kommentar.* See under EPHESIANS.

American edition of Meyer's Commentary on Philemon, by Timothy Dwight. See under PHILIPPIANS.

Soden, H. v. Der Brief an Philemon. *Hand-Commentar.* See under EPHESIANS.

Ewald, Paul. Der Brief des Paulus an Philemon. *Zahn Kommentar.* See under EPHESIANS.

For annotation see under Ephesians.

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HEBREWS

Westcott, B. F. The Epistle to the Hebrews. Second edition. New York: The Macmillan Co., 1892. Pp. 588. $4.

Weiss, Bernhard. Der Brief an die Hebräer. *Meyer Kommentar.* Sechste Auflage. Göttingen: Vandenhoeck & Ruprecht, 1897. Pp. 371. M. 6.90.

American edition of Meyer's (Lünemann) Commentary on Hebrews, by Timothy Dwight. See under FIRST AND SECOND TIMOTHY, TITUS.

Soden, H. v. Der Hebräerbrief. *Hand-Commentar.* See under EPHESIANS.

Peake, A. S. Hebrews. (*New-*) *Century Bible.* New York: Henry Frowde, 1904. Pp. 251. $0.90.

Davidson, A. B. The Epistle to the Hebrews. *Handbooks for Bible Classes.* New York: Charles Scribner's Sons, 1886. Pp. 260. $0.75.

The best English commentary on Hebrews is that by WESTCOTT, elaborate, learned, but rather dull, and deficient in certain historical and theological aspects of interpretation. B. WEISS's work is excellent, but fails to furnish an adequate exposition of the letter. v. SODEN is advanced, concise, important. PEAKE furnishes the best small commentary on Hebrews. DAVIDSON's Commentary also deserves attention. The LÜNEMANN (Meyer) Commentary still has value.

JAMES

Knowling, R. J. Commentary on the Epistle of St. James. *Westminster Commentaries.* London: Methuen & Co., 1904. Pp. 160. $2.50.

Mayor, J. B. The Epistle of St. James. Second edition. New York: The Macmillan Co., 1897. Pp. 468. $3.50.

Beyschlag, W. Der Brief des Jacobus. *Meyer Kommentar.* Sechste Auflage. Göttingen: Vandenhoeck & Ruprecht, 1898. Pp. 238. M. 3.40.

American edition of Meyer's (Huther) Commentary on the General Epistles of James, Peter, John, and Jude, by Timothy Dwight. New York: The Funk & Wagnalls Co., 1887. Pp. 835. $3.

Spitta, Friedrich. Der Brief des Jacobus. Göttingen: Vandenhoeck & Ruprecht, 1896. Pp. 239. M. 7.

Soden, H. v. Der Brief des Jakobus. *Hand-Commentar.* See under EPHESIANS.

Weiss, B. Der Jakobusbrief und die neuere Kritik. Leipzig: Deichert, 1904. Pp. 50. M. 1.

Carr, Arthur. The General Epistle of St. James. *Cambridge Greek Testament.* New York: The Macmillan Co., 1896. Pp. 122. $0.65.

KNOWLING's Commentary on James is based on the English text, is conservative, compact, and excellent. MAYOR's is elaborate, its chief interest being linguistic; it is indispensable for a thorough study of the epistle. BEYSCHLAG, SPITTA, and v. SODEN furnish the great German works on the Epistle of James. Beyschlag's is a general commentary, conservative, full, able, helpful: Spitta's is a monograph, independent in view, important; v. Soden's is advanced in its critical position, concise, scholarly. WEISS gives a vigorous defence of the traditional views of the letter. CARR's is a good small commentary, based on the Greek Text. The HUTHER (Meyer) Commentary still has value.

FIRST AND SECOND PETER, JUDE

Bigg, Charles. Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude. *International Critical Commentary.* New York: Charles Scribner's Sons, 1901. Pp. 353. $2.50.

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Kühl, Ernst. Die Briefe Petri und Judae. *Meyer Kommentar.* Sechste Auflage. Göttingen: Vandenhoeck & Ruprecht, 1897. Pp. 463. M, 7.50.

American edition of Meyer's (Huther) Commentary on the Epistles of Peter and Jude, by Timothy Dwight. See under JAMES.

Soden, H. v. Die Briefe des Petrus and Judas. *Hand-Commentar.* See under EPHESIANS.

Plumptre, E. H. Commentary on the Epistles of St. Peter and St. Jude. *Cambridge Bible.* New York: The Macmillan Co., 1892. Pp. 220. $0.60.

Hort, F. J. A. The First Epistle of St. Peter, 1:1–2:17. New York: The Macmillan Co., 1898. Pp. 188. $1.75.

Chase, F. H. Art. "Peter, Epistles of," in Hastings' Dictionary of the Bible, III, 779–818.

Johnstone, Robert. The First Epistle of Peter. New York: Charles Scribner's Sons, 1888. Pp. 417. $2.

Spitta, Friedrich. Der zweite Brief des Petrus und der Brief des Judas. Halle: Waisenhaus, 1885. Pp. 544. M. 9.

BIGG's Commentary on the Epistles of Peter and Jude is conservative, elaborate, and scholarly, but somewhat plodding in its method and irresponsive to the critical hypotheses. KÜHL's Commentary is the chief German work, conservative, giving the letters the fullest treatment. v. SODEN's is advanced, concise, important. PLUMPTRE's is an excellent little commentary on traditional lines. HORT's fragment of a commentary is valuable. CHASE furnishes a most useful encyclopedic article on the Epistles of Peter, mode ately conservative. JOHNSTONE's Commentary is heavy and homiletical, but deserves attention. SPITTA's monograph is fresh and important. The HUTHER (Meyer) still has value.

FIRST, SECOND, AND THIRD JOHN

Westcott, B. F. The Epistles of St. John. Third edition. New York: The Macmillan Co., 1892. Pp. 518. $3.50.

Weiss, Bernhard. Die drei Briefe des Apostel Johannes. *Meyer Kommentar.* Sechste Auflage. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 195. M. 3.40.

American edition of Meyer's (Huther) Commentary on the Epistles of John, by Timothy Dwight. See under JAMES.

Holtzmann, H. J. Die johanneische Briefe. *Hand-Commentar.* See under JOHN.

Haupt, Erich. The First Epistle of St. John. New York: Charles Scribner's Sons, 1893. Pp. 385. $2.25.

Plummer, Alfred. The Epistles of St. John. *Cambridge Greek Testament.* New York: The Macmillan Co., 1886. Pp. 204. $1.

WESTCOTT furnishes an exhaustive scholarly interpretation of the Johannine letters, but without entering far into the great critical problems concerning them. WEISS in half the space has found room for a larger treatment. HOLTZMANN is advanced, concise, important. HAUPT's elaborate commentary on the First Epistle of John is of value chiefly for homiletic use. PLUMMER's small commentary is good. The HUTHER (Meyer) Commentary still has value.

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REVELATION

Bousset, Wilhelm. Die Offenbarung Johannis. *Meyer Kommentar.* Fünfte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1896. Pp. 528. M. 9.50.

American edition of Meyer's (Düsterdieck) Commentary on the Revelation of John, by H. E. Jacobs. New York: The Funk & Wagnalls Co., 1887. Pp. 494. $3.

Holtzmann, H. J. Die Offenbarung des Johannes. *Hand-Commentar.* See under JOHN.

Weiss, Johannes. Die Offenbarung des Johannes. Göttingen: Vandenhoeck & Ruprecht, 1904. Pp. 164. M. 4.80.

Spitta, Friedrich. Die Offenbarung des Johannes. Halle: Waisenhaus, 1889. Pp. 587. M. 12.

Weiss, Bernhard. Die Apokalypse, im berichtigten Text mit kurzer Erläuterung. *Das Neue Testament.* Zweite Auflage. Leipzig: Hinrichs, 1902. Pp. 126, bound in one volume with "Die Apostelgeschichte," and "Die katholischen Briefe." M. 8.

Scott, C. A. The Book of Revelation. (*New-*) *Century Bible.* New York: Henry Frowde, 1902. Pp. 308. $0.90.

Bousset, Wilhelm. Art. "Apocalypse" in Encyclopædia Biblica, I, cols. 194–212.

Porter, F. C. Messages of the Apocalyptic Writers. *Messages of the Bible.* New York: Charles Scribner's Sons, 1905. Pp. 367. $1.25. Art. "Revelation, Book of," in Hastings' Dictionary of the Bible, IV, 239–66.

Ramsay, W. M. The Letters to the Seven Churches. New York: A. C. Armstrong & Son, 1905. Pp. 446. $3.

Milligan, William. The Revelation of St. John. Third edition. New York: The Macmillan Co., 1892. Pp. 342. $2.25. [Out of print.]

So great has been the recent progress in the interpretation of the Book of Revelation that a new literature on the subject is just beginning. BOUSSET's Commentary contains the fullest specific presentation of the historical-literary method of dealing with the book. HOLTZMANN, J. WEISS, and SPITTA occupy a similar point of view, and furnish valuable contributions to the study of Revelation. B. WEISS gives a brief, helpful commentary. In English the only writers who represent the best knowledge of the book are SCOTT in his excellent little commentary, BOUSSET in his encyclopedic article, and PORTER in his two publications. RAMSAY gives a valuable study of the wider historical problems connected with the epistles to the seven churches. MILLIGAN and DÜSTERDIECK are among the best of the older commentaries.

V. TEACHING

1. THE TEACHING OF THE ENTIRE NEW TESTAMENT

Stevens, G. B. The Theology of the New Testament. *International Theological Library.* New York: Charles Scribner's Sons, 1899. Pp. 617. $2.50.

Beyschlag, W. New Testament Theology. New York: Charles Scribner's Sons, 1895. Two volumes. Pp. 1036. $6.

Neutestamentliche Theologie. Zweite Auflage. Halle: Strien, 1896. Two volumes. Pp. 1008. M. 18.

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Weiss, Bernhard. The Religion of the New Testament. New York: The Funk & Wagnalls Co., 1905. Pp. 440. $2. Biblical Theology of the New Testament. New York: Charles Scribner's Sons, 1888–9. Two volumes. Pp. 939. $4.50.

Lehrbuch der biblischen Theologie des Neuen Testaments. Sechste Auflage. Berlin: Besser, 1895. Pp. 682. M. 12.50.

Holtzmann, H. J. Lehrbuch der neutestamentlichen Theologie. Tübingen: Mohr, 1897. Two volumes. Pp. 1035. M. 25.

Pfleiderer, Otto. Das Urchristentum, seine Schriften und Lehren. Zweite Auflage. Berlin: Reimer, 1902. Two volumes. Pp. 1410. M. 28. The Early Christian Conception of Christ: Its Significance and Value in the History of Religion. New York: G. P. Putnam's Sons, 1905. Pp. 170. $1.25.

Wernle, Paul. The Beginnings of Christianity. New York: G. P. Putnam's Sons, 1903–4. Two volumes. Pp. 779. $5.

Die Anfänge unserer Religion. Zweite Auflage. Tübingen: Mohr, 1904. Pp. 514. M. 7.

Schiele, M., and others. Die Religion des Neuen Testaments. *Religionsgeschichtliche Volksbücher.* I Reihe, 1 Band. Halle: Gebauer-Schwetschke, 1905. Pp. 453. M. 3.40.

Bovon, Jules. Théologie du Nouveau Testament. Lausanne: Bridel, 1893–4. Two volumes. Pp. 1153. Fr. 20.

Gunkel, H. Zum religionsgeschichtlichen Verständnis des Neuen Testaments. Göttingen: Vandenhoeck & Ruprecht, 1903. Pp. 96. M. 2.

Gould, E. P. The Biblical Theology of the New Testament. *New Testament Handbooks.* New York: The Macmillan Co., 1900. Pp. 220. $0.75.

Cone, Orello. The Gospel and its Earliest Interpretations. Second edition. New York: G. P. Putnam's Sons, 1894. Pp. 413. $1.75. Rich and Poor in the New Testament: A Study of the Primitive Christian Doctrine of Earthly Possessions. New York: The Macmillan Co., 1902. Pp. 245 $1.50.

Gilbert, G. H. The Revelation of Jesus. New York: The Macmillan Co., 1899. Pp. 375. $1.25. The First Interpreters of Jesus. New York: The Macmillan Co., 1901. Pp. 429. $1.25.

Harnack, Adolf. What is Christianity? New York: G. P. Putnam's Sons, 1901. Pp. 301. $1.75.

Drummond, James. Via, Veritas, Vita. Christianity in its most Simple and Intelligible Form. New York: Charles Scribner's Sons, 1894. Pp. 331. $1.50.

Gardner, Percy. Exploratio Evangelica: A Brief Examination of the Basis and Origin of Christian Belief. New York: G. P. Putnam's Sons, 1899. Pp. 521. $4.50.

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Toy, C. H. Judaism and Christianity: a Sketch of the Progress of Thought from Old Testament to New Testament. Boston: Little, Brown & Co., 1892. Pp. 456. $3.

Arnold, Matthew. Literature and Dogma. New York: The Macmillan Co., 1898. Pp. 343. $1.50. St. Paul and Protestantism. New York: The Macmillan Co., 1897. Pp. 378. $1.50. God and the Bible. New York: The Macmillan Co., 1898. Pp. 351. $1.50.

Candlish, J. S. The Kingdom of God Biblically and Historically Considered. New York: Charles Scribner's Sons, 1884. Pp. 433. $3.75.

Issel, Ernst. Die Lehre vom Reiche Gottes im Neuen Testament. Leiden: Brill, 1891. Pp. 191. M. 3.50.

Schmoller, Otto. Die Lehre vom Reiche Gottes in den Schriften des Neuen Testaments. Leiden: Brill, 1891. Pp. 226. M. 3.50.

Lütgert, W. Die Liebe im Neuen Testament. Leipzig: Deichert, 1905. Pp. 275. M. 5.40.

Heitmüller, W. "Im Namen Jesu": Eine sprach- und religionsgeschichtliche Untersuchung zum Neuen Testament, speziell zur altchristlichen Taufe. Göttingen: Vandenhoeck & Ruprecht, 1903. Pp. 374. M. 9.

Friedländer, M. Geschichte der jüdischen Apologetik als Vorgeschichte des Christentums. Zürich: Schmidt, 1903. Pp. 499. M. 8.

Wood, I. F. The Spirit of God in Biblical Literature. New York: A. C. Armstrong & Son, 1904. Pp. 280. $1.25.

JESUS AND PAUL

Drummond, R. J. The Relation of the Apostolic Teaching to the Teaching of Christ. New York: Charles Scribner's Sons, 1901. Pp. 432. $3.50.

Forrest, D. W. The Christ of History and of Experience. New York: Charles Scribner's Sons, 1897. Pp. 499. $2.

Feine, Paul. Jesus Christus und Paulus. Leipzig: Hinrichs, 1902. Pp. 309. M. 6.

Goguel, Maurice. L'apôtre Paul et Jésus-Christ. Paris: Fischbacher, 1904. Pp. 393. Fr. 10.

Resch, Alfred. Der Paulinismus und die Logia Jesu. Leipzig: Hinrichs, 1904. Pp. 656. M. 20.

Vischer, Eberhard. Art. "Jesus and Paulus," in Theologische Rundschau, 1905, pp. 129–43, 173–88.

ESCHATOLOGY

(See also below under "The Teaching of Jesus" and "The Teaching of Paul.")

Charles, R. H. A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity; or, Hebrew, Jewish and Christian Eschatology from Pre-Prophetic Times till the Close of the New Testament Canon. New York: The Macmillan Co., 1899. Pp. 428. $5.

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Volz, P. Jüdische Eschatologie von Daniel bis Akiba. Tübingen: Mohr, 1903. Pp. 412. M. 7.

Salmond, S. D. F. The Christian Doctrine of Immortality. Fourth edition. New York: Charles Scribner's Sons, 1901. Pp. 565. $3.

Beet, J. A. The Last Things. London: Hodder & Stoughton, 1897. Pp. 318. 6s.

THE MESSIANIC HOPE

(See also below under the heads of "The Teaching of Jesus" and "The Teaching of Paul.")

Mathews, Shailer. The Messianic Hope in the New Testament. Chicago: University of Chicago Press, 1905. Pp. 338. $2.50.

Stanton, V. H. The Jewish and the Christian Messiah. New York: Charles Scribner's Sons, 1886. Pp. 399. $3.

Drummond, James. The Jewish Messiah. London: Longmans, Green & Co., 1877. Pp. 415. 15s.

Baldensperger, W. Die messianisch-apokalyptischen Hoffnungen des Judentums. Dritte Auflage. Strassburg: Heitz, 1903. Pp. 240. M. 5.

Briggs, C. A. The Messiah of the Gospels. New York: Charles Scribner's Sons, 1894. Pp. 352. $2. The Messiah of the Apostles. New York: Charles Scribner's Sons, 1895. Pp. 575. $3.

Goodspeed, G. S. Israel's Messianic Hope, to the Time of Jesus. New York: The Macmillan Co., 1900. Pp. 315. $1.50.

Riehm, Edward. Messianic Prophecy. Second edition. New York: Charles Scribner's Sons, 1891. Pp. 348. $2.25.

Hühn, Eugen. Die messianischen Weissagungen des israelitish-jüdischen Volkes. Tübingen: Mohr, 1899. Pp. 179. M. 3.60.

Macfarland, C. S. Jesus and the Prophets. New York: G. P. Putnam's Sons, 1905. Pp. 249. $1.50.

STEVENS's "Theology of the New Testament" is probably the best single work on the subject for the general reader. It is modern in spirit and point of view, conservative, scholarly, well-balanced, and very attractive in style. BEYSCHLAG's much more elaborate work is of equal scholarship and importance, but less popular in method. WEISS's latest work, "The Religion of the New Testament," is a sort of compend of New Testament teaching based upon his earlier and highly valuable "Biblical Theology of the New Testament;" scholars will wish to use the larger work. HOLTZMANN and PFLEIDERER present two massive works on New Testament Theology, both representative of advanced criticism, and worthy of careful critical study. PFLEIDERER's small volume also named here deals with primitive Christology. WERNLE gives a vigorous, radical discussion of the religious ideas of the first Christians, very searching and stimulating to thought. SCHIELE and his co-workers represent the younger and most advanced school of New Testament scholars, who interpret the New Testament in the light of the fullest religio-historical investigation with radical results. Their writings need to be considered with independence, largeness of view, and thoroughness of scholarship. BOVON gives an elaborate, scholarly, conservative, and readable work on New Testament Theology, the best which France has produced. GUNKEL, GOULD, CONE, and GILBERT have made helpful contributions to the subject. HARNACK's lectures are popular in style but thoroughgoing in method, giving the general reader an insight into the fundamental conclusions of the greatest living historian of Christianity. DRUMMOND's work is somewhat similar in aim and outcome. GARDNER's work is a radical one, but deserving of consideration. TOY illumines the relation of Christianity to Judaism. ARNOLD in his three books furnishes keen and useful criticisms of certain current conceptions of the Bible and of theology. CANDLISH, ISSEL, and SCHMOLLER give

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important special treatises on the New Testament teaching concerning the Kingdom. LÜTGERT, HEITMÜLLER, FRIEDLÄNDER, and WOOD make valuable contributions to the study of special topics in New Testament theology.

The relation of Paul to Jesus in the founding of Christianity is an important historical question on which much of value is now being written. The special treatises on the subject are mostly conservative, such as those by DRUMMOND, FORREST, FEINE, and GOGUEL. RESCH presents helpful data. VISCHER reviews the discussion of the subject in recent literature.

CHARLES'S work is a thorough, scholarly investigation of Jewish and Christian eschatological ideas, the most important contribution to the subject, but opening and promoting the study rather than reaching fixed conclusions. VOLZ traverses almost the same ground, and furnishes an important corrective and supplement to Charles's work. SALMOND'S book is written in the interest of practically traditional views upon the subject; special acquaintance with the Jewish literature concerned seems lacking; a theological rather than a historical spirit seems to pervade the treatment; nevertheless his work is of great value. BEET also writes as a theologian rather than as a historian, but interestingly and suggestively.

MATHEWS gives the most complete and thoroughgoing discussion of the Messianic Hope in the New Testament. STANTON and DRUMMOND have been for a generation the standard English writers on the subject. BALDENSPERGER'S is the chief German work, and in its third edition is of great importance. BRIGGS'S two volumes constitute a helpful aid to the student of Messianism. GOODSPEED and RIEHM may be named as two excellent treatises on the messianic prophecies in their original setting and purport. HÜHN has collected the messianic prophecies, with useful additional material. MACFARLAND discusses well the attitude which Jesus assumed toward the messianic prophecies of his people.

2. THE TEACHING OF JESUS

(In addition to the books named under the heads of "The Teaching of the Entire New Testament," and "The Life of Jesus.")

Stevens, G. B. The Teaching of Jesus. *New Testament Handbooks.* New York: The Macmillan Co., 1902. Pp. 190. $0.75.

Wendt, H. H. The Teaching of Jesus. New York: Charles Scribner's Sons, 1892. Two volumes. Pp. 835. $5.

Die Lehre Jesu. Zweite Auflage. Göttingen: Vandenhoeck & Ruprecht, 1901. P. 640. M. 12.

Bruce, A. B. The Kingdom of God. New York: Charles Scribner's Sons, 1893. Pp. 361. $2. The Training of the Twelve. Fourth edition. New York: A. C. Armstrong & Son, 1894. Pp. 552. $2.50.

Briggs, C. A. The Ethical Teaching of Jesus. New York: Charles Scribner's Sons, 1904. Pp. 293. $1.50.

Tholuck, A. A Commentary on the Sermon on the Mount. New York: Charles Scribner's Sons, 1860. Pp. 443. $2.25.

Die Bergrede Christi. Fünfte Auflage. Gotha: Perthes, 1872. Pp. 484. M. 8.

Achelis, Ernst. Die Bergpredigt. Leipzig: Velhasen & Klasing, 1875. Pp. 492. M. 8.

Votaw, C. W. Art. "Sermon on the Mount" in Hastings' Dictionary of the Bible, V, 1–45.

Mathews, Shailer. The Social Teaching of Jesus. New York: The Macmillan Co., 1897. Pp. 235. $1.50.

Peabody, F. G. Jesus Christ and the Social Question. New York: The Macmillan Co., 1901. Pp. 374. $1.50.

Heuver, G. D. The Teachings of Jesus concerning Wealth. Chicago: The F. H. Revell Co., 1903. Pp. 208. $1.

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Weiss, Johannes. Die Predigt Jesu vom Reiche Gottes. Zweite Auflage. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 214. M. 5.

Lütgert, W. Das Reich Gottes nach den synoptischen Evangelien. Gütersloh: Bertelsmann, 1895. Pp. 187. M. 3.

Schnedermann, G. Jesu Verkündigung und Lehre vom Reiche Gottes in ihrer geschichtlichen Bedeutung dargestellt. Leipzig: Deichert, 1893–5. Two volumes. Pp. 492. M. 7. Das Judentum in den Evangelien. Zweite Auflage. Leipzig: Hinrichs, 1900. Pp. 282. M. 3.

Bousset, Wilhelm. Jesu Predigt in ihrem Gegensatz zum Judentum. Göttingen: Vandenhoeck & Ruprecht, 1892. Pp. 130. M. 2.40.

Baldensperger, W. Das Selbstbewusstsein Jesu im Lichte der messianischen Hoffnungen seiner Zeit. Zweite Auflage. Strassburg: Heitz, 1892. Pp. 291. M. 5.

Stalker, James. The Christology of Jesus: being His Teaching concerning Himself according to the Synoptic Gospels. New York: A. C. Armstrong & Son, 1899. Pp. 298. $1.50.

Bernard, T. D. The Central Teaching of Jesus Christ. A Study and Exposition of John, chaps. 13–17. New York: The Macmillan Co., 1892. Pp. 424. $1.50.

Muirhead, L. A. The Eschatology of Jesus. New York: A. C. Armstrong & Son, 1904. Pp. 224. $1.75.

Haupt, Erich. Die eschatologischen Aussagen Jesu in den synoptischen Evangelien. Berlin: Reuter & Reichard, 1895. Pp. 167. M. 3.60.

Schwartzkopff, Paul. The Prophecies of Jesus Christ relating to his Death, Resurrection, and Second Coming, and their Fulfillment. New York: Charles Scribner's Sons, 1897. Pp. 328. $1.75.

PARABLES AND MIRACLES

Bruce, A. B. The Parabolic Teaching of Christ. New York: A. C. Armstrong & Son, 1892. Pp. 515. $2.50.

Dods, Marcus. The Parables of Our Lord. New York: Thomas Whittaker, 1895. Pp. 433. $1.50.

Goebel, Siegfried. The Parables of Jesus. New York: Charles Scribner's Sons, 1884. Pp. 460. $2.25.

Jülicher, Adolf. Die Gleichnisreden Jesu. (Erster Teil, zweite Auflage.) Tübingen: Mohr, 1899. Two volumes. Pp. 989. M. 25.

Bugge, C. A. Die Haupt-Parabeln Jesu. Giessen: Töpelmann, 1903. Pp. 502. M. 11.

Weinel, H. Die Gleichnisse Jesu. Zweite Auflage. Leipzig: Teubner, 1904. Pp. 130. M. 1.

Fiebig, P. Altjüdische Gleichnisse und die Gleichnisse Jesu. Tübingen: Mohr, 1904. Pp. 167. M. 3.

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Bruce, A. B. The Miraculous Element in the Gospels. New York: A. C. Armstrong & Son, 1892. Pp. 391. $2.50.

Laidlaw, John. The Miracles of Our Lord. New York: The Funk & Wagnalls Co., 1892. Pp. 384. $1.75.

Steinmeyer, F. L. The Miracles of Our Lord. New York: Charles Scribner's Sons, 1875. Pp. 274. $2.25.

Hutchison, John. Our Lord's Signs in St. John's Gospel. New York: Charles Scribner's Sons, 1892. Pp. 237. $2.25.

Trench, R. C. Notes on the Miracles of Our Lord; Notes on the Parables of Our Lord. Revised edition. New York: D. Appleton & Co., 1887. Two volumes. Pp. 512, 500. $1.50 a volume. (Various other editions.)

The best handbook on the Teaching of Jesus is that by STEVENS, well adapted and highly useful for college classes, Bible classes, and individuals. The best large work on the subject is that by WENDT, which however is to be read critically. BRUCE'S two works are very valuable and stimulating for the general reader. BRIGGS, THOLUCK, ACHELIS, and VOTAW deal with the ethical teaching of Jesus chiefly as contained in the Sermon on the Mount. Tholuck's old famous work still remains the best full commentary on the Sermon, with Achelis next in value. Votaw gives the Sermon an encyclopedic treatment, with both introduction and interpretation. MATHEWS, PEABODY, and HEUVER deal with the social aspects of Jesus' teaching in a practical and very helpful way. WEISS, LÜTGERT, and SCHNEDERMANN present scholarly, important studies of Jesus' teaching concerning the Kingdom of God. SCHNEDERMANN and BOUSSET show the intimate relationship of Jesus' teaching to that of current Judaism. BALDENSPERGER'S is the chief special treatise on Jesus' ideas and testimony concerning himself. STALKER writes in defense of traditional Christology with scholarship and persuasiveness. In a similar interest BERNARD expounds the central chapters of the Gospel of John. MUIRHEAD, HAUPT, and SCHWARTZKOPFF deal with the eschatological sayings of Jesus, the first conservatively, the last more freely; their books should be studied in conjunction with the works on the eschatology of the entire New Testament cited above (under V, 1).

The parables and miracles of Jesus have a special literature. The chief English work on the parables is that by BRUCE. DODS'S volume is also scholarly and very helpful. GOEBEL'S work appeared in German in 1879–80, and is of great value. The standard German work on the subject is by JÜLICHER, and BUGGE'S volume also is of high importance. WEINEL furnishes a choice little manual on the parables, and FIEBIG gives a helpful study of the parables in Jewish literature as compared with those of Jesus. TRENCH'S work is well known and still useful. Also, BRUCE'S work on the miracles of Jesus is perhaps the first to be named, conservative, thoughtful. LAIDLAW, STEINMEYER, and HUTCHISON present traditional views, and are helpful for homiletical use. TRENCH belongs to the same class and is useful.

3. THE TEACHING OF PAUL

(In addition to the books named under the heads of "The Teaching of the Entire New Testament," "The Life of Paul," and "The Apostolic Age.")

Stevens, G. B. The Pauline Theology. New York: Charles Scribner's Sons, 1892. Pp. 383. $2.

Bruce, A. B. St. Paul's Conception of Christianity. New York: Charles Scribner's Sons, 1898. Pp. 404. $2.

Sabatier, Auguste. The Apostle Paul: a Sketch of the Development of his Doctrine. Fifth edition. London: Hodder & Stoughton, 1903. Pp. 402. 7s. 6d.

L'Apôtre Paul, esquisse d'une histoire de sa pensée. Troisième édition, revue et augmentée. Paris: Fischbacher, 1896. Pp. 453. Fr. 8.

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Pfleiderer, Otto. Paulinism: a Contribution to the History of Primitive Christian Theology. Second edition. London: Williams & Norgate, 1891. Two volumes. Pp. 529. 21s. The Influence of the Apostle Paul on the Development of Christianity. New York: Charles Scribner's Sons, 1885. Pp. 238. $1.50.

Cone, Orello. Paul: the Man, the Missionary, and the Teacher. New York: The Macmillan Co., 1898. Pp. 475. $2.

Matheson, George. The Spiritual Development of St. Paul. London: Blackwood & Sons, 1891. Pp. 324. 7s.

Dickson, W. P. St. Paul's Use of the Terms Flesh and Spirit. Glasgow: Maclehose & Sons, 1883. Pp. 458. 8s. 6d.

Sokolowski, E. Geist und Leben bei Paulus. Göttingen: Vandenhoeck & Ruprecht, 1903. Pp. 284. M. 7.

Simon, Theodor. Die Psychologie des Apostels Paulus. Göttingen: Vandenhoeck & Ruprecht, 1897. Pp. 124. M. 2.80.

Somerville, David. St. Paul's Conception of Christ; or, The Doctrine of the Second Adam. New York: Charles Scribner's Sons, 1897. Pp. 331. $3.

Brückner, M. Die Entstehung der paulinischen Christologie. Strassburg: Heitz, 1903. Pp. 237. M. 5.

Everett, C. C. The Gospel of Paul. Boston: Houghton, Mifflin & Co., 1893. Pp. 317. $1.50.

Holsten, Carl. Das Evangelium des Paulus. Berlin: Reimer, 1898. Pp. 199. M. 5.

Kennedy, H. A. A. St. Paul's Conceptions of the Last Things. New York: A. C. Armstrong & Son, 1904. Pp. 370. $2.25.

Kabisch, R. Die Eschatologie des Paulus. Göttingen: Vandenhoeck & Ruprecht, 1893. Pp. 338. M. 8.

Thackeray, H. St.J. The Relation of St. Paul to Contemporary Jewish Thought. New York: The Macmillan Co., 1900. Pp. 260. $1.75.

Separate treatises on the Pauline teaching deal chiefly with the apostle's theological ideas. The most readable and generally helpful is that by STEVENS. The work of BRUCE on this subject is excellent, but seems to lack the grasp and clearness of his works on the gospels. SABATIER also gives a very helpful study of the apostle's theology. PFLEIDERER's two works here named preceded his treatment of the subject in his "Urchristentum" (see above, under V, 1), and should be used only with reference to the later work. CONE and MATHESON are helpful, the former advanced, the latter very conservative. DICKSON, SOKOLOWSKI, SIMON, SOMERVILLE, and BRÜCKNER contribute valuable monographs on special aspects of Paul's thought and teaching. EVERETT and HOLSTEN, radical in criticism, seek to discover the essential elements of Paul's theology. KENNEDY and KABISCH give scholarly, elaborate, and important discussions of the eschatological ideas of Paul; their books should be studied in conjunction with the works on the eschatology of the entire New Testament, cited above (under V, 1).

4. THE TEACHING OF JOHN, HEBREWS, REVELATION

(In addition to the books named under the head of "The Teaching of the Entire New Testament.")

Stevens, G. B. The Johannine Theology. New York: Charles Scribner's Sons, 1894. Pp. 387. $2.

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Bruce, A. B. The Epistle to the Hebrews. The First Apology for Christianity; an Exegetical Study. New York: Charles Scribner's Sons, 1899. Pp. 461. $2.50.

Milligan, George. The Theology of the Epistle to the Hebrews. New York: Charles Scribner's Sons, 1899. Pp. 253. $2.25.

Rendall, Frederic. The Theology of the Hebrew Christians. New York: The Macmillan Co., 1886. Pp. 182. $2.

Gebhardt, Hermann. The Doctrine of the Apocalypse. New York: Charles Scribner's Sons, 1878. Pp. 440. $2.25.

Bousset, Wilhelm. Der Antichrist in der Ueberlieferung des Judenthums, des Neuen Testaments und der alten Kirche. Göttingen: Vandenhoeck & Ruprecht, 1895. Pp. 190. M. 4.40.

Milligan, William. Lectures on the Apocalypse. Third edition. New York: The Macmillan Co., 1892. Pp. 311. $1.50. Discussions on the Apocalypse. New York: The Macmillan Co., 1893. Pp. 305. $1.50.

Terry, M. S. Biblical Apocalyptics: A Study of the most Notable Revelations of God and of Christ in the Canonical Scriptures. New York: Eaton & Mains, 1898. Pp. 510. $3.

Special treatises on the Johannine theology are few; it is sufficient to name one, that by STEVENS. On the theology of the Epistle to the Hebrews, BRUCE'S book is very helpful, as are those by MILLIGAN and RENDALL. On the theology of the Book of Revelation, GEBHARDT is a valuable work of a generation ago. BOUSSET is recent, critical, and important. MILLIGAN'S lectures and discussions are able and useful contributions. TERRY'S elaborate work on biblical apocalyptics is a helpful, conservative treatment of the general subject.

VI. MISCELLANEOUS

Vincent, M. R. The Student's New Testament Handbook. New York: Charles Scribner's Sons, 1893. Pp. 160. $1.50.

Cave, Alfred. Introduction to Theology and its Literature. Second edition. New York: Charles Scribner's Sons, 1896. Pp. 610. $3.50.

Briggs, C. A. A General Introduction to the Study of Holy Scripture. New York: Charles Scribner's Sons, 1899. Pp. 688. $3.

Dods, Marcus. The Bible: Its Origin and Nature. New York: Charles Scribner's Sons, 1905. Pp. 260. $1.

Carpenter, J. E. The Bible in the Nineteenth Century. New York: Longmans, Green & Co., 1903. Pp. 512. $3.50.

Nash, Henry S. History of the Higher Criticism of the New Testament. *New Testament Handbooks.* New York: The Macmillan Co., 1903. Pp. 192. $0.75.

Moulton, R. G. The Literary Study of the Bible. Revised edition. Boston: D. C. Heath & Co., 1899. Pp. 569. $2.

Immer, A. H. Hermeneutics of the New Testament. Third edition. Andover, Mass.: W. F. Draper & Co., 1890. Pp. 395. $1.75.

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Terry, M. S. Biblical Hermeneutics: a Treatise on the Interpretation of the Old and New Testament. Third edition. New York: Eaton & Mains, 1890. Pp. 511. $3.

Farrar, F. W. The History of Interpretation. New York: E. P. Dutton & Co., 1886. Pp. 553. $3.50.

Sanday, William. The Oracles of God: The Nature and Extent of Biblical Inspiration. Third edition. New York: Longmans, Green & Co., 1891. Pp. 156. $1.50. Inspiration: Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration. Third edition. New York: Longmans, Green & Co., 1896. Pp. 505. $2.50.

Robinson, J. A. Some Thoughts on Inspiration. New York: Longmans, Green & Co., 1905. Pp. 63. $0.50.

Clarke, W. N. The Use of the Scriptures in Theology. New York: Charles Scribner's Sons, 1905. Pp. 170. $1.

Bruce, A. B. Apologetics; or, Christianity Defensively Stated. New York: Charles Scribner's Sons, 1892. Pp. 522. $2.50.

Schultz, Hermann. Outlines of Christian Apologetics. New York: The Macmillan Co., 1905. Pp. 328. $1.75.

Lowrie, Walter. Monuments of the Early Church. New York: The Macmillan Co., 1901. Pp. 432. $1.75.

Hogarth, D. G. and others. Authority and Archæology, Sacred and Profane: Essays on the Relation of Monuments to Biblical and Classical Literature. New York: Charles Scribner's Sons, 1899. Pp. 440. $5.

Some general works are here indicated which may prove helpful to the student of the New Testament. VINCENT'S Handbook is a guide to the student's use of books, classifying the authors with respect to the several schools of interpretation, and showing the development of criticism. CAVE provides an elaborate systematic introduction to the many branches of theology, and an extensive bibliography. BRIGGS'S volume, though large, is a very readable and informing introduction to the Bible; no bibliography is furnished. DODS and CARPENTER, the former conservative, the latter radical, seek to show what is for us the true and helpful conception of, and attitude toward, the Bible; both volumes are scholarly and strong, exhibiting well the present conflict of opinion regarding the Bible. NASH gives a sane and informing treatment of the rise and progress of the historical and literary criticism of the New Testament. MOULTON'S book is an indispensable aid in acquiring the literary spirit and point of view for reading the Bible. IMMER and TERRY furnish manuals of the principles of New Testament interpretation; their works are useful as text-books or for general reading. FARRAR'S book is the fullest discussion we have of the history of interpretation; a first-class work on the subject is needed. SANDAY'S two books and ROBINSON'S lecture on the subject of biblical inspiration are among the best recent treatments of this theme. CLARKE'S volume on how to use the biblical texts for theological purposes deserves careful reading. BRUCE and SCHULTZ are two of the best popular works on apologetics. LOWRIE and HOGARTH have put into readable form some of the most important archæological information regarding early Christianity.

VII. PERIODICAL PUBLICATIONS

1. AMERICAN

The Biblical World. Editor: William R. Harper, in association with the Divinity Faculty of the University of Chicago. A Monthly Illustrated Magazine for Bible Students. Published by the University of Chicago Press, Chicago. $2 a year.

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The American Journal of Theology. Edited by the Divinity Faculty of the University of Chicago. Quarterly. Published by the University of Chicago Press, Chicago. $3 a year.

The Journal of Biblical Literature. Edited by a Committee of the Society of Biblical Literature and Exegesis. Semi-annual. Containing Papers by Members of the Society. Published for the Society of Biblical Literature and Exegesis by Messrs. G. E. Stechert & Co., New York. $3 a year.

Bibliotheca Sacra. Editor: G. F. Wright. A Religious and Sociological Quarterly. Published by the Bibliotheca Sacra Company, Oberlin, Ohio. $3 a year.

The Princeton Theological Review. Editors: Francis L. Patton, B. B. Warfield, and others. Quarterly. Published by Messrs. MacCalla & Co., Philadelphia. $3 a year.

The Baptist Review and Expositor. Edited by the Faculty of the Southern Baptist Theological Seminary. Quarterly. Published by the Seminary Press, Louisville, Ky. $2 a year.

The Hartford Seminary Record. Editors: A. L. Gillett, W. S. Pratt, C. S. Thayer. Quarterly. Hartford Seminary Press, Hartford, Conn. $1 a year.

The Methodist Review. Editor: William V. Kelley. Bimonthly. Published by Messrs. Eaton & Mains, New York. $2.50 a year.

The Methodist Quarterly Review. Editor: John J. Tigert. Quarterly. Published by Messrs. Smith & Lamar, Nashville, Tenn. $2 a year.

The Reformed Church Review. Editors: George W. Richards, John S. Stahr. Quarterly. Published by the Reformed Church Publication Board, Lancaster, Pa. $2 a year.

The New York Review. A Journal of the Ancient Faith and Modern Thought. Edited by the Faculty of St. Joseph's Seminary. Bimonthly. Published by St. Joseph's Seminary, Yonkers, N. Y. $3 a year.

Of the American periodicals the BIBLICAL WORLD and the JOURNAL OF BIBLICAL LITERATURE publish only articles on the Bible. The AMERICAN JOURNAL OF THEOLOGY, the PRINCETON THEOLOGICAL REVIEW, and the NEW YORK REVIEW (a progressive Roman Catholic magazine just established) are devoted to the entire field of theology, but contain many articles on the Bible. The other periodicals named have a general religious purpose; they publish occasional articles on biblical and theological subjects, but are in the main devoted to articles on practical subjects of homiletical interest to the preacher.

2. BRITISH

The Expository Times. Editor: James Hastings. A Monthly Magazine for Bible Students. Published by Messrs. T. & T. Clark, Edinburgh; imported by Messrs. Charles Scribner's Sons, New York. $1.50 a year.

The Expositor. Editor: W. Robertson Nicoll. Monthly. Published by Messrs. Hodder & Stoughton, London. $3 a year.

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The Hibbert Journal. Editor: L. P. Jacks. Sub-Editor: G. Dawes Hicks. Quarterly. A Review of Religion, Theology, and Philosophy. Published by Messrs. Williams & Norgate, London; imported by Messrs. G. E. Stechert & Co., New York. $2.50 a year.

The Journal of Theological Studies. Editors: J. F. Bethune-Baker, F. E. Brightman. Quarterly. Published by The Macmillan Co., London and New York. $3 a year.

The Review of Theology and Philosophy. Editor: Allan Menzies. Monthly. Published by Messrs. Otto Schulze & Co., Edinburgh; imported by Messrs. G. E. Stechert & Co., New York. $4 a year.

The Palestine Exploration Fund Quarterly Statement. Edited by the Officers of the Palestine Exploration Fund, as the Official Organ of the Society. Quarterly. Published by the Palestine Exploration Fund, London; Secretary for America, Dr. T. F. Wright, Cambridge, Mass. $2.50 a year; free to subscribers to the Fund.

Of the British periodicals, the EXPOSITORY TIMES and the EXPOSITOR are wholly biblical, containing articles on the interpretation of the Bible. The HIBBERT JOURNAL is an exceedingly vigorous, able, and outspoken representative of advanced biblical criticism and theology. The JOURNAL OF THEOLOGICAL STUDIES is mainly devoted to scholastic articles upon the patristic literature, but has some important articles on biblical subjects. The REVIEW OF THEOLOGY AND PHILOSOPHY (a continuation of the "Critical Review" under another name and editor) aims to give a scholarly survey of all current theological literature. The PALESTINE EXPLORATION FUND QUARTERLY STATEMENT is a valuable record of current archæological research in Palestine.

3. FRENCH

Revue biblique internationale. Edited by l'École pratique d'Études bibliques établie au Couvent Dominicain Saint-Étienne de Jérusalem. Quarterly. Published by the Librairie Victor Lecoffre, Paris. Fr. 15 a year.

Revue d'histoire et de littérature religieuses. Editors not indicated. Bimonthly. Published at 74 Boulevard Saint-Germain, Paris. Fr. 12.50 a year.

4. GERMAN

Theologische Literaturzeitung. Edited by A. Harnack and E. Schürer. Semimonthly. Published by the J. C. Hinrichssche Buchhandlung, Leipzig. M. 18 a year.

Theologisches Literaturblatt. Edited by Dr. Hölscher. Weekly. Published by Dörffling & Franke, Leipzig. M. 10 a year.

Theologische Studien und Kritiken. Editors: E. Kautzsch, E. Haupt. Quarterly. Published by F. A. Perthes, Gotha. M. 16 a year.

Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums. Editor: Erwin Preuschen. Quarterly. Published by Alfred Töpelmann, Giessen. M. 10 a year.

Zeitschrift für Theologie und Kirche. Editor: I. Gottschick. Bimonthly. Published by J. C. B. Mohr, Tübingen. M. 6 a year.

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Neue kirchliche Zeitschrift. Editors: Th. Zahn, K. von Burger. Monthly. Published by the A. Deichertsche Verlagsbuchhandlung Nachf., Leipzig. M. 10 a year.

Zeitschrift für wissenschaftliche Theologie. Editor: Adolf Hilgenfeld. Quarterly. Published by Reisland, Leipzig. M. 15 a year.

Protestantische Monatshefte. Editor: J. Websky. Monthly. Published by C. A. Schwetschke & Sohn, Berlin. M. 8 a year.

Theologische Rundschau. Editors: W. Bousset, W. Heitmüller. Monthly. A Review of Current Theological Literature. Published by J. C. B. Mohr, Tübingen. M. 6 a year.

Theologische Quartalschrift. Edited by the Professors of Catholic Theology at Tübingen. Quarterly. Published by H. Laupp, Jr., Tübingen. M. 9 a year.

Theologische Revue. Editor: Franz Diekamp. Twenty numbers a year. Published by the Aschendorffsche Buchhandlung, Münster i. W. M. 10 a year.

Biblische Zeitschrift. Editors: Joh. Göttsburger, Jos. Sickenberger. Quarterly. Published by the Herdersche Verlagshandlung. M. 12 a year.

Zeitschrift des Deutschen Palästina-Vereins. Editor: C. Steuernagel. Monthly. Published by K. Baedeker, Leipzig. M. 12 a year.

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VOLUME XXVI NUMBER 5

THE BIBLICAL WORLD

NOVEMBER, 1905

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Ecclesiastes and the Rubaiyat — WILLIAM BYRON FORBUSH

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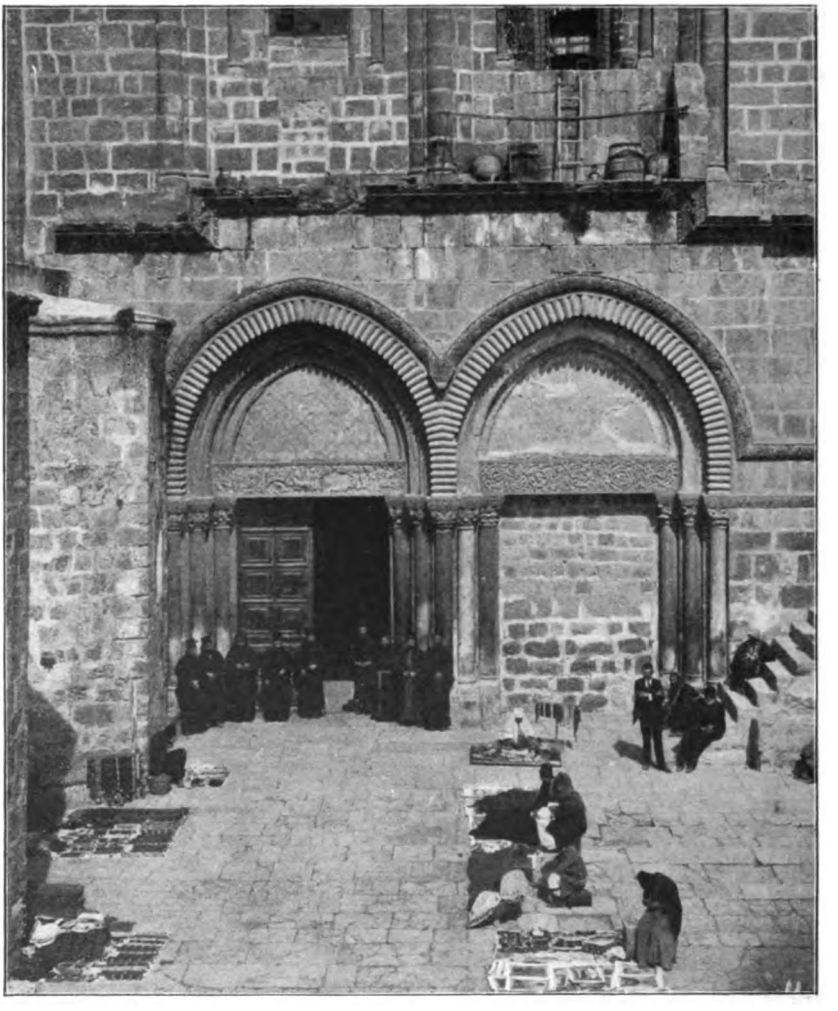
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ENTRANCE TO THE CHURCH OF THE HOLY SEPULCHER

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THE BIBLICAL WORLD

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Editorial

THE PREACHER AND THE NOVEL

It is not customary for magazines dealing with theological matters to venture into the field of literary criticism. Perhaps, as a general rule, this is wise; but certainly the religious teacher has obligations when it comes to facing the moral aspects of recent fiction. Years ago the novel was regarded as dangerous to the spiritual life. Of course, there were exceptions to this condemnation, but, on the whole, the novel and the theater were classed together. It is not clear that such ostracism resulted in higher morality of society at large, but it certainly caused a healthy determination not to be led into temptation. Such an attitude of religious teachers has all but disappeared. We have long since seen, not only that the novel is a means of mental relaxation, but that it may be a powerful agency for reform. But any person who is acquainted with current literature knows also that the novel is in danger of becoming one of the disintegrating forces of social life.

We may as well speak bluntly. In a certain way novelists, or many of them, are still loyal to the higher ideals. They recognize the fact that everything in human conduct is not a proper subject for literature; but, unless there is a decided revolt of public taste, the next few years will see American fiction a collection of treatises on social pathology. The problems of love are coming to be discussed, not with fine romantic ideals, but with the plain-spokenness of a Schopenhauer or of writers on primitive culture. The influence of Russian and, particularly, French novelists is increasing in secondary

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literature. Men and women in this literature do not marry; they legally mate. The story-writer, like Adam and Eve, is discovering that human nature is naked, but, unlike our first parents, is not ashamed.

What attitude shall the religious teacher take toward such literature? If he denounces it from the pulpit, he will increase the sales of any book he may mention. If he undertakes a crusade against novel-reading in general, he will make himself ridiculous. Yet something ought to be done, and done at once.

The real heart of the matter lies in a lowered moral taste, born of prosperity. There never was a civilization that became prosperous that did not start on the road toward Sodom. The Christian teacher must assume some attitude other than Lot's. It is not enough to have his righteous soul grieved. He must protest against evil; he must stir men and women to a remembrance of a sweeter and higher obligation of life; he must convert the critic.

The Protestant world does not need an *index expurgatorius*, but it does need a new class of literary critics whose denunciation of that which is unworthy in literature shall not aid its larger circulation. The Christian preacher should insist upon the moral obligations in the selection of books. Literary charm, beautiful illustrations, and even genius cannot justify the present inundation of stories dealing with subjects better left undiscussed. The theological seminary ought to teach ministers how to deal practically with such matters. Just at present they are vitally more important than a good many things those seminaries are teaching.

Recent attempts at cleansing lists of books intended for circulation among young people have shown that reform is not easy, or indeed without its dangers. It is not pleasant to be called prudish because one is unwilling to recommend books unfit for immature minds. But among other things from which we ought to pray to be delivered is the fear of adjectives. Sincerity of purpose, wisdom in method, and above all a determination not to allow well-dressed animalism to sap the morals of a novel-reading generation, cannot flee before such an enemy. The pure in heart shall see God; and it is the preacher's business to help the world, abounding in libraries, to such a vision.

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JERUSALEM

HERBERT L. WILLETT
The University of Chicago

The figure of Richard of England, seated upon his war-horse on the heights of Nebi Samwil, and weeping in uncontrollable emotion over the Jerusalem which he felt himself unworthy to enter, haunts the imagination with the sense of violent contrast between the strength of the warrior and the tears of the penitent, while at the same time it illustrates the mysterious spell which the city has cast over men of diverse races and varying faiths. The charm by which it attracts to itself the devout confessors of three different creeds is out of all proportion to any element of beauty or outward impressiveness it may possess. When the soldiers of the first Crusade approached the city under the command of Tancred, they could not resist the influences of this goal of their hopes, rough and stained as they were with every vice. The chronicler, William of Tyre, describes the scene, as they reached the last hilltop and beheld the walls of the city. "When they heard the name of Jerusalem," says he, "the Christians could not prevent themselves, in the fervor of their devotion, from shedding tears; they fell on their faces to the ground, glorifying and adoring God, who, in his goodness, had heard the prayers of his people, and had granted them, according to their desires, to arrive at this most sacred place, the goal of all their hopes."

Jerusalem is a fine illustration of that compelling power of an idea which throws a halo of romance about an unimpressive and even forbidding place, and brings men from the ends of the earth to look upon it with the rapture of those who have accomplished one of the chief objects of life. For the situation of Jerusalem was never commanding. The earliest stronghold, that of the Jebusites, occupied the southern and lower shoulder of the eastern hill of the two on which the city now stands. It was defensible only because it looked down from a considerable height on the valley of the Kidron as it sloped to the south to join the valley of the Sons of Hinnom, the

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modern Wady er-Rababi, near the Well of Job. Far from being on the highest ground, the town was overlooked by the western hill on which the later Upper City stands, by the Mount of Olives across the Kidron, and by the higher levels of its own ridge of Zion or Moriah to the north, where the temple afterward rose. Even when the city grew to dimensions covering both hills, it was not an impressive site. On two sides it is hemmed in by the hills, and even where the land slopes away, as on the north and west, the approaches are upward through the passes leading from the Shephelah, and permit no view of the place. Indeed, there are but few points beyond the immediate vicinity of Jerusalem from which it can be seen at all. Of these the best is Nebi Samwil, the ancient Mizpah, which the crusaders named Mons Gaudii, because of their joy at reaching the first stopping-place which commanded a view of the Holy City. Another admirable prospect is that from the top of the watershed on the road to Mar Saba, about an hour and three-quarters to the south. From the Mons Quarantana, the traditional scene of the temptation, overlooking Jericho, a glimpse may be caught of the tower of the Russian church on the Mount of Olives; but Jerusalem is hidden. In going north from the city, the height of Scopus is the last point from which it may be seen. Accordingly, Jerusalem has little of the bold and commanding appearance which gave Gezer, Samaria, Jezreel, and other important cities of Palestine their beauty of situation and their military strength.

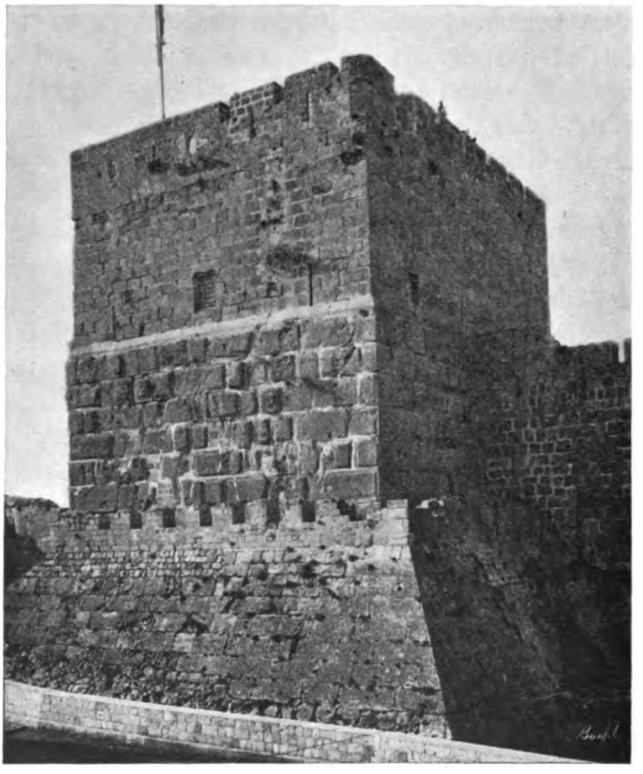
The city has suffered indescribably from the devastation of war, and retains not one vestige of its once renowned beauty. For beautiful it must have been when Solomon raised it from the rank of a military stronghold to that of capital. The palaces which he erected for himself and his Egyptian queen on the slopes of Ophel, and the temple, which commanded the city from the higher level of Zion, enhanced his own fame, and gave to Jerusalem an attractiveness which made worth while a journey from other lands to see it. After the disruption its glory declined, the richer Samaria outrivaling it in importance. Sheshonk plundered it in the reign of Rehoboam, and Joash of Israel completed the discomfiture of the presumptuous Amaziah by breaking down "the wall of Jerusalem from the Gate of Ephraim unto the corner gate, four hundred cubits." Under Hezekiah, who began his reign not far from the date of Samaria's over-

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throw, the city began to revive in wealth and importance. It stood without a rival among the cities of Palestine. Even the campaign (or campaigns) of Sennacherib, which left Judah devastated, and "desolate as overthrown by strangers," met an impassable barrier at the gates of Jerusalem, and by a signal deliverance the city escaped. From this time to its overthrow by Nebuchadrezzar its career was uneventful; but in that final tragedy of Hebrew history the city was completely ruined, and the last traces of its former loveliness were obliterated. The revival of Judah after the decree of Cyrus, in 538 B. C., was very slow. The "remnant" left in the land when the exiles departed for the east was still small and unresourceful, and very few of the Babylonian Jews had returned. The temple was rebuilt, but in such meager proportions as to break the hearts of the older men of Judah who remembered the glory of Solomon's house. Jerusalem rose but slowly and painfully from its ashes. Even as late as a century after the formal period of exile closed, the Jewish Nehemiah, a chamberlain at the Persian court, excused his sorrowful behavior by telling his royal master of the evil estate of the distant city of whose sore straits he had just heard. "Why," said he, "should not my countenance be sad, when the city, the place of my fathers' sepulchers, lieth waste, and the gates thereof are consumed with fire?" The leadership of Nehemiah himself made possible the rebuilding of the walls in the almost incredible space of fifty-two days, and the reforms of Ezra went far to complete the task of revival. With alternations of good and evil fortune, Jerusalem passed through the Persian and into the Greek period, and felt some of the influences which spread Greek architecture and art throughout the East. The reaction which came with the Maccabean uprising was only temporary; the growth of the city in size and wealth was constant. It had now crept northward and westward, quite covering the western hill, toward whose southern end now rose the Upper City. To Herod the Great fell the congenial task of completing the architectural enrichment of his capital, and this he accomplished with a lavish hand. He adorned the city with a theater and an amphitheater. He erected a magnificent palace with three great towers, named Hippicus, Phasael, and Mariamne, a portion of one of which still survives in the so-called Tower of David. Antonia, the fortress overlooking the

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temple court, was his work. But the greatest of all his enterprises in Jerusalem was the rebuilding of the temple. On the site of the old structure of Zerubbabel, which, now fallen into sad decay, was removed for the purpose, he reared that wonderful complex of buildings which combined the elements of sanctuary, university, market,



THE TOWER OF DAVID

and fortress. It had already required nearly half a century to bring it to a state approaching completion in the days of Jesus; and, indeed, it was not finished when the city fell before the Romans, in 70 A. D., and all national hopes perished. The city was once more a place of desolation. The sentences in which the author of Lamentations described the condition of Jerusalem in the days following the departure of Nebuchadrezzar became again pathetically true. She

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that had been full of people sat solitary. The ways of Zion mourned, because none came to the solemn assembly. The Romans had become too fully aware of its capacity for successful rebellion to allow it to retain further power to harm the empire. Prudence dictated the completion of the destruction which the fury of the long-baffled troops began. Titus, from his camp on Scopus, had looked upon the beautiful city and wept at the thought of its approaching doom, as had One greater than he a few years before. But all the admiration of the Roman leader failed to save even the temple, when the maddened soldiers rushed in through the breached walls and flung torches into the temple-fortress which had so long defied them. The work of destruction was so complete that few landmarks were left. A portion of the western wall, and the three towers of Herod, escaped the general overthrow. Of these, one alone, Phasael, survives in the present city.

It was not until the succession of Hadrian (132 A. D.) that any efforts were made to rebuild the place. By this time the sacred sites were obscured or forgotten. The Jews had never abandoned the hope of restoring their capital, but the emperor's attempt to make it purely a Roman city led to another outbreak of patriotic fury which involved the entire land. After this rebellion of Bar-Kokheba was crushed, with such loss of life as recalled the frightful slaughter of Titus' conquest, the city emerged from its ruins as Ælia Capitolina. The very name of Jerusalem was lost. A story is related of an Egyptian martyr of the period who, on being asked the name of his city, replied that it was Jerusalem, meaning heaven. The judge had never heard of such a place, and ordered him to be tortured until he told the truth. A temple to Jupiter rose on the old temple site, where the Dome of the Rock now stands, and in front of it, on the spot which the great altar had occupied, a statue of the emperor was placed. A temple to Venus was built at the point where, as later centuries believed, Christ was buried. No Jew was allowed to enter the city under pain of death.

It was not long until the age of pilgrimages began. The sacred soil of Palestine invited eager seekers after the holy life to measure its ways on foot, and either bring back some relic from the biblical scenes or lay their bones in consecrated graves. The passion for martyrdom which was strong in the early centuries found expression

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in this new form of devotion. To visit Jerusalem became the chief object in life to thousands in the West. The stories of miracles and wonderful cures wrought at the shrines of the Holy Land inflamed the imagination of all Europe. Helena, the mother of Constantine, made such a journey, and while in Jerusalem was said to have discovered the true cross, and thus the site of Calvary and the sepulcher. So obscure had become the topography of Jerusalem that a supposed miracle became the authentic sign that the holy tomb was found once more. The Church of Anastasia, which Constantine built in honor of the event, henceforth marked the site for all the orthodox. The remaining holy places were now fixed upon without hesitation, and increasing numbers of travelers hastened to the city. Even the reaction under Julian the Apostate did not stay the tide of pilgrimage. His unsuccessful efforts to rebuild the temple, which, as report went, were frustrated by the bursting out of flames from its foundation, were recited everywhere, and awakened fresh enthusiasm. The church fathers were not wholly agreed regarding the desirability of these pilgrimages. There were so many dangers, not only to life, but to virtue and good manners, that efforts were made to restrain the ardor of the would-be pilgrims. Augustine insisted that God is better pleased by love than by long journeys. Gregory of Nyssa declared that travel alone availed nothing. And Jerome, although he went to Palestine and passed his later years at Bethlehem, affirmed that heaven was as easily reached from Britain as from Jerusalem, that a vast number of the saints had never seen the city, and that the holy places themselves had been defiled by the images of false gods. Yet all such arguments checked but slightly the rush of pilgrims to Palestine. Piety and the wish to visit the land of the Lord were strongly supported by other and less worthy motives, such as a desire to see the world, to escape work, to find adventure, to gain lifelong honor at home at the cost of a very endurable experience of danger and fatigue, and at the same time to perform a task meritorious in itself and pleasing to heaven.

With the growth of pilgrim zeal came access of wealth and increase of size, alternating with attack and devastation from without. Justinian built the church at the southwest corner of the temple area, now the Mosque el-Aksa, with such outlay of money and employ-

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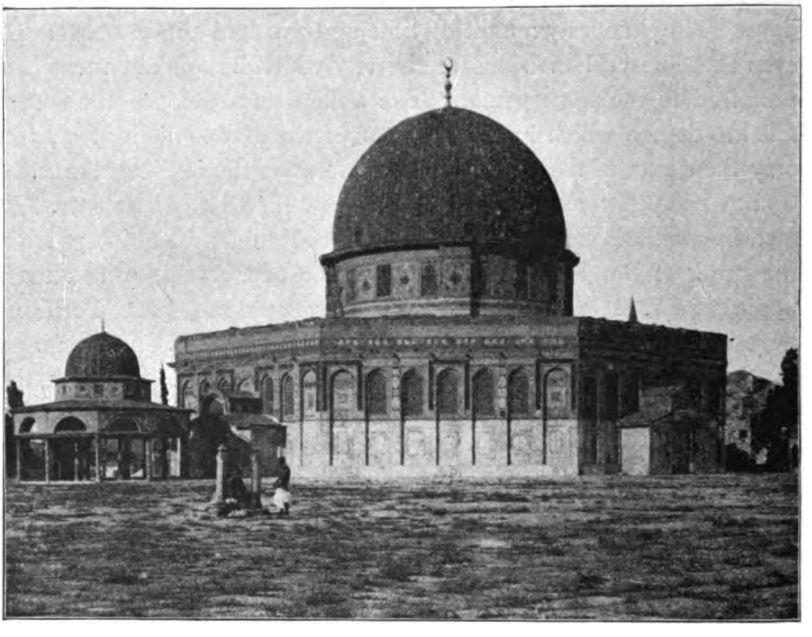
ment of art that he could exclaim: "I have surpassed thee, O Solomon." A little later Chosroes, the Persian, swept over the land and left the city in ruins. It is not surprising that among so many changes the identification of the chief sites of biblical times became increasingly difficult. When the Bordeaux pilgrim visited Jerusalem in the fourth century, so little authentic information was available that he believed the site of the Upper City on the western hill to be Zion, and so called it, for the first time; an error which has persisted to our days. The changes wrought by time and war had almost obliterated even those natural divisions of the city which its original rocks had promised to make perpetual. The valleys between the cliffs were filled to depths which in our day reach from fifty to eighty feet, and only the shafts of the excavator can determine the old rock levels.

But not yet were the sufferings of the afflicted city complete. In fact, in comparison with the new period of trouble, the old days from the revolt of Bar-Kokheba to the invasion of Chosroes were almost undisturbed. The forays of Arabs, and even the sack of the Persians, were not so deadly as the constant strife between Christian and Moslem. When the Caliph Omar became the master of Jerusalem, the evil days began. It was not that the new lords of the land were worse masters than the Persians. They revered the name of Jesus; they spared the Church of the Holy Sepulcher; they even promised to protect the Christians. But a fanatic soldiery does not always regard the promises of a diplomatic commander. Pillage and robbery, insult and abuse, were the constant lot of the Christian population. They were compelled to pay a heavy tribute, forbidden to appear on horseback or to bear arms, and subjected to other indignities. To the Moslems the city was as sacred as to the Jews or Christians. It is one of the four sacred places that enjoy the distinction of *haram;* the others are Mecca, Medinah, and Hebron. Mohammedan pilgrims came in increasing numbers; and, indeed, in years when Arabia was visited with severe epidemics of the plague, or when, as in one instance about 940 A. D., the sacred stone, the Kaaba at Mecca, was carried off by the Carmathians, the entire pilgrimage of faithful followers of Islam was diverted to Jerusalem. On such occasions the spirit of fanatical hostility between the followers of the two religions ran high.

Meantime each party was endeavoring to build up and beautify its

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own section of the city. The efforts of the Christians centered in the Church of the Holy Sepulcher and its attendant structures, on the western hill. The Mohammedans devoted themselves to the temple mount, and there erected the Dome of the Rock, which, in spite of changes and time, remains one of the most beautiful buildings ever erected by the Saracens. It was built by Abd-el-Melek in 691 A. D., soon after the Moslem occupation, and restored in 831 A. D. by a

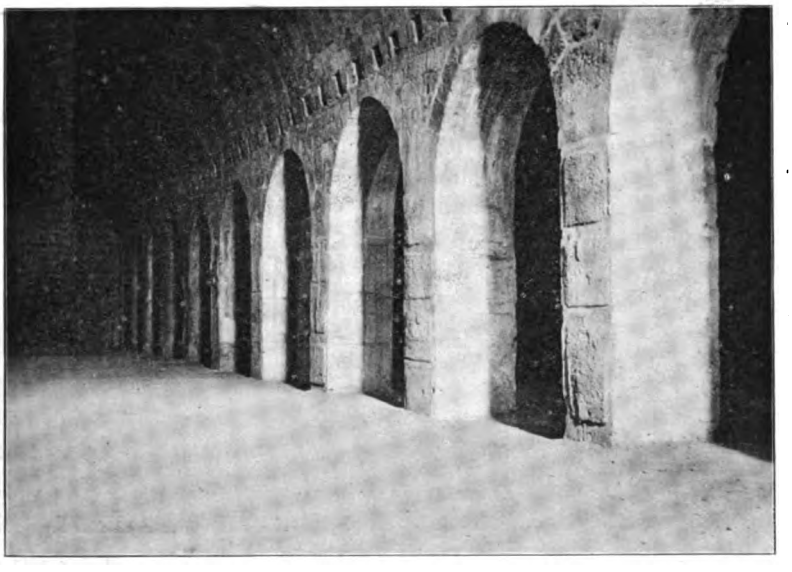


DOME OF THE ROCK

grandson of the renowned Haroun al-Rashid. Justinian's church at the lower end of the temple platform was converted into the Mosque el-Aksa ("the remote"), as being the farthest from Mecca, and its substructures or chambers, generally known as Solomon's Stables, but really the work of Abd-el-Melek, were enlarged. There were periods of friendliness between the two races. Haroun al-Rashid corresponded with Charlemagne, and permitted him to repair the Jerusalem churches and erect others at points outside. But for the most part the rival creeds were at war, and the Church of the Holy Sepulcher was destroyed and rebuilt several times. Finally the

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sufferings of the Christians became so acute that their cry reached Europe. One of the most galling exactions was the heavy tribute levied on all who entered the great Christian church, the Holy Sepulcher. Pilgrims from the West often endured the hardships and perils of the journey only to be shut out at last from the very object of their longing hopes. It was thought a worthy act of charity to pay the entrance tax of such as could not raise the necessary funds. Robert of Normandy, in 1034 A. D., paid the entrance fees of a



THE SO-CALLED SOLOMON'S STABLES

company of the pious whom he found waiting without the gate until someone should take pity upon them. It was this condition which inflamed the soul of Peter the Hermit to preach the Crusades, and soon the armies of Europe were pressing eastward to deliver the Holy City from the infidels. Outside the walls, so often breached in earlier days, the forces of Godfrey, Robert of Normandy, Tancred, and Raymond of Toulouse encamped in a great semicircle extending from the northeast corner of the city to the Jaffa Gate. The victory of the Crusaders was signalized by a terrible slaughter of Moslems and Jews. Only a few years later Saladin, in turn, set his camp against Jerusalem, first on the west side, and later near St.

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Stephen's Gate. The city fell into his hands October 2, 1187, and has since that time been a Turkish possession.

It would be difficult to imagine for any city a more varied, restless, and tragic history. Jerusalem has risen and fallen times almost without number. It has crept slowly over its hills from point to point, only to withdraw again, or to perish in the moment of victory. Perhaps



JAFFA GATE

no spot on earth has seen so much misery. Few cities are today more uninteresting. Squalor and poverty abound. The streets and alleys reek with unspeakable filth. The unkempt, the beggar, and the leper are always at hand. The native population is not thrifty; and, were it not for the multitudes who visit the place, it would have shrunk long since to insignificance.

Yet, in spite of all these things, the silver cord of Jerusalem is not loosed nor its golden bowl broken. The uninterested traveler will be likely to find himself disappointed and disillusioned. But to him who approaches it with awareness and appreciation of its place in history, there will be no moment of revolt or repulsion. The city has many beauties, even if they belong to later and other civilizations than her

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own. Then, too, a company of choice spirits are doing business in the King's name in this city, and bringing to its people the message of Him who was rejected in its streets two thousand years ago. Most of all, Jerusalem, by a unique experience sustained by no other place upon the planet, was lifted for a time from the common levels of the world and made the scene of the most sublime events in human history.



COURT OF "THE HOUSE OF CAIAPHAS," JUST OUTSIDE THE ZION GATE

It will never lose that sacredness. Though once recreant and hostile, Jerusalem has come through great tribulation, and is perhaps almost ready to hear the heartening message: "Cry unto her that her warfare is accomplished, that her iniquity is pardoned, and that she hath received of Jehovah's hand double for all her sins." No place so lays hold of the imagination as does Jerusalem. To no place so blasted and scarred does one betake himself with such eagerness, or return with such satisfaction. There must be a future for a city which has wrought such a spell over the heart of the world, and which draws to itself with such compelling power the thought and interest of all men.

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THE MESSAGES OF THE PSALMS

PSALM 95

PROFESSOR JOHN E. McFADYEN
Knox College, Toronto, Canada

1. *O come, let us sing unto the Lord:*
   Let us make a joyful noise to the rock of our salvation.

   Come, let our cries ring unto Jehovah,
   let us shout unto the rock of our salvation.

2. *Let us come before his presence with thanksgiving,*
   Let us make a joyful noise unto him with psalms.

   Let us come before his face with thanksgiving,
   let us shout unto him with chantings.

3. *For the Lord is a great God,*
   And a great King above all gods.

   For Jehovah is a great God,
   and a great King above all gods:

4. *In his hand are the deep places of the earth:*
   The heights of the mountains are his also.

   In whose hand are the recesses of the earth,
   and the summits of the mountains are his;

5. *The sea is his, and he made it;*
   And his hands formed the dry land.

   Whose is the sea, and he made it,
   and his hands formed the dry land.

6. *O come, let us worship and bow down;*
   Let us kneel before the Lord our Maker:

   Come, let us worship and bow down,
   let us kneel before Jehovah our maker:

7. *For he is our God,*
   And we are the people of his pasture, and the sheep of his hand.
   Today, Oh that ye would hear his voice!

   For he is our God, and we—
   the people of his hand and the flock of his shepherding.
   . . . . . .
   (Fragment of another psalm.)
   . . . . . .
   . . . . *today!*
   oh that ye would hear his voice!

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8. *Harden not your heart, as at Meribah,* *As in the day of Massah in the wilderness:*	*'Harden not your heart, as at Meribah,* *as in the day of Massah in the wilderness,*
9. *When your fathers tempted me,* *Proved me, and saw my work.*	*Where your fathers tried me,* *proved me, but also saw my work.*
10. *Forty years long was I grieved with that generation,* *And said, It is a people that do err in their heart,* *And they have not known my ways:*	*For forty years I had a loathing at this generation,* *and said, They are a people that go astray in their heart,* *and ignorant are they of my ways;*
11. *Wherefore I sware in my wrath,* *That they should not enter into my rest.*	*So that I sware in mine anger,* *Surely they shall not enter into my rest.'*
—Revised Version.	—Canon Cheyne's translation.

Two things, at any rate, are fairly certain about this psalm: (1) that the psalm was written under the stimulus of some special joy; and (2), if the psalm be a unity, that the occasion was important enough to justify a special warning not to repeat the folly and ingratitude of the past. Both these conditions would be adequately met by the early post-exilic age, when Israel was glad, and yet was not above the necessity of listening to a warning word; for, as we see in Haggai and Zechariah, there were moods and tempers which ill accorded with what Jehovah had recently done for his people, and which called for prophetic rebuke. It has been suggested that the psalm may have been composed for the dedication of the second temple—a suggestion which receives some corroboration from the emphatic *today* (vs. 7; *the* day in the Hebrew). This is not any day; it is *the* day—a new day inaugurating a new era, when men may fitly sing a new song. There seems to be a contrast here with that other day, nearly seven hundred years before, when Israel had been delivered from another exile, and the exodus from Babylon would be an adequate parallel to the exodus from Egypt. This date might still be claimed for the psalm, even if the second part were not integral to it. For by the deliverance of Israel from exile, Jehovah had in a very special way shown that he was "a great King above all gods." The argument based upon God's creative power (vss. 4 and 5) is

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elaborately wielded by deutero-Isaiah; and the comparison of Jehovah to a shepherd, though among a people with nomadic instincts it might belong to any age, is, as a matter of fact, prominent in exilic literature. More than this we cannot say—that the early post-exilic age is very appropriate, though other ages might not be inappropriate.

The unity of the psalm is now usually denied. Verse 8, if not 7*c*, starts a new train of thought and suggestion, so different that it is hardly compatible—so it is maintained—with the unsullied joy of the first seven verses. Certainly no one can fail to be struck with the difference in tone: the first so bright, the second so somber; the first so hopeful, the second so full of boding. Whoever added the second part had not read history in vain. But whether the psalm is an original unity or not, its psychological unity is indisputable. It is one for the man who united the two halves, if two there be. He was a man who knew human nature as well as the history of his people; who knew that men always need warning, and never more than when they are glad; that it is always possible to resist the spirit; that its gentlest leadings can be refused and repudiated; that hearts can steel themselves against that divine love which so brightly irradiates both past and present; that men can close their eyes to lessons written in letters of fire. The mightiest deliverances and the tenderest affections appeal in vain to the heart that is hardened. Then the love that might have won, changes to the terrors that compel, or, if not compel, then destroy.

But the thought of the corpses that strewed the wilderness was not the thought that rose first to the hearts of the glad people who found themselves once more within the courts of the house of their God. The first thoughts are grateful thoughts, which can utter themselves only in ringing shouts and psalms of thanksgiving; for their God is the greatest in the world, King of the pantheon. Or, rather, there is no pantheon, there is no room in the world for any god but him. Look where you will, you will find him: in the deep and distant places of the earth, and in the heights of the untrodden mountains, there he is too. All that you see owes its being to him; it is his, for he made it—sea and land, and all. No wonder the people sent up ringing shouts, if they could with any justice make

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such stupendous claims for their God. For, remember, he is first of all *their* God, Israel's God—*he is our God* (vs. 7). They are the people of his pasture and the sheep of his hand; and yet this God is the Creator of all (vs. 5). How proudly the worshiping people set themselves over against this God, and claim him for their own: notice the "he" and "we" of vs. 7. Proudly and yet humbly it becomes them to prostrate themselves and bow the knee; for the relation between them is at once that of the worshiper to his God and of the sheep to their shepherd. They are but as silly sheep who had wandered about forlornly enough in the strange land of exile; and even yet they had wandering hearts (vs. 10), which would have to be called back by the sight of Jehovah's grace and terrors. With joy and humility they come into the presence of Him who, as he has led them like a good shepherd in the right way, has yet somewhat to say to them, whether by the living voice of the prophet or by the no less living voice of the past. The psalmist's feelings overcome him, as he thinks of the blessings that are laid up for those who will listen. "Oh, that ye would harken to that voice!"

Now, what is that voice, and how does it make itself heard? As a gentle voice of the present, reinforced by a sterner voice of the past. God speaks to men in the mercies which he sends upon them, in the bondage from which he delivers them, in the joys—both the acute and the commonplace—which he puts into their lives; and all these are fitted and intended to lead to resolution and repentance. But where these do not avail, they are strengthened by sterner voices from some Massah or Meribah of long ago, where murmuring was followed by judgment—a judgment, however, whose design was not so much to punish as to educate and restrain. The pathos of life is that men take no thought of God's gracious ways with them (vs. 10); and indifference leads to disquiet and unrest. As the author of the epistle to the Hebrews insists, the disobedient generation does not enter into the rest of the Promised Land.

But the somber parts of the second part may be relieved by another glance at the omnipotent grace that illumines the first. After all, Jehovah is a shepherd, and his business is to bring back the silly sheep; the wandering hearts, if they show any true penitence at all, he will establish. He is the Creator; he who made the sea (vs. 5)

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made them (vs. 6); and he who made them can remake them, save them from a fate more terrible than exile, and be, in the deepest sense of all, the rock of their salvation.

Notice how the first part of the psalm suggests the reasonableness of true religion. The appeals in the first two verses and in the sixth are followed up by reasons; for there are reasons why men should worship God; men who have any assurance that he is their shepherd cannot help it. Those reasons lie deep in every true heart, and in the experience of every observant life. Religion is not obedience rendered to unintelligible commands. Its duties are reasonable; they win the assent of the heart, conscience, and intellect: "*for* His mercy endureth forever."

Further, notice the power of history to instruct and warn. The ages are knit mysteriously each to each. We are the true sons of our fathers (vs. 9), too prone to wander in the wilderness in which they lost their lives; and it is then that the Massahs and the Meribahs at which they tempted God and shut themselves out from the Promised Land loom out of the mists of the past as a warning. The past is full of instruction, and the present of inspiration; they both say—the one in tender, the other in stern, tones: "Harden not your hearts." All that we look on, be it sea or mountain, all that we suffer and enjoy, and all the discipline and traditions of our fathers, are so many divine voices calling out of the wilderness into the rest of the Promised Land. In a world so full of echoes of the voice of God, it is strange that any man should refuse to respond to this earnest cry of his poet-prophet: "Oh, that ye would harken to his voice!"

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THE SUNDAY WORSHIP OF THE PRIMITIVE CHRISTIANS

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In the consideration of this whole subject the fundamental fact is that Christianity was born within the sphere of Judaism, and particularly the Judaism of the synagogue. Thus until in any given case we have seen good reason to exclude the general probability of continuity between the usages of the synagogue and the church, we must see how far we can go on this principle of interpretation as applied to the origins of Christian worship. Influences from outside Judaism no doubt had a growing effect upon Christian thought and practice in this respect as in other directions; but such influences were secondary in time and more unconscious in operation than those of Judaism itself, the parent of the new religion, in whose ways the earliest believers in Jesus, whether Jews or gentile adherents of the synagogue, had been trained to walk in worshiping the true God. We must, indeed, be vigilant to note how the new and transfiguring spirit of the higher and larger faith showed its presence from the first even under the old forms. Yet we must be careful to do justice to the outward continuity, since the gospel was essentially new in the spirit rather than in the letter, as one may see in the Sermon on the Mount, and even in separate clauses of the Lord's Prayer.

The chief day of Christian worship itself illustrates the principles just laid down. It was only gradually that the Lord's Day replaced the Jewish sabbath, though from the very first it existed side by side with it. The most marked instance of the survival of the sabbath among Christians was naturally afforded by the conservative types of Judaism within the Holy Land, where all that was characteristic of Israel's religion was clung to most tenaciously, even after the destruction of the Temple in 70 A. D. had brought home to many Jewish Christians outside Palestine that the national elements in Mosaism had really been abrogated, their abiding spiritual essence having been taken up into the religion of Messiah. The conserva-

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tism in question existed in two degrees, according as the observance of the sabbath and other Mosaic institutions was regarded as essential to union with Jesus the Messiah, or only as desirable, especially for born Jews. The former position was a bar to communion with gentile Christianity, and its upholders became by their own choice a sect outside the church as a whole. The latter admitted of intercommunion; and this was practiced on both sides to some degree down to the middle of the second century,[1] and even later.

The more liberal type of Ebionites or Nazareans observed, as has been hinted, both the sabbath and the Lord's Day—in memory of the Savior's resurrection. Accordingly we may suppose that this represented the practice of the apostolic community in Jerusalem under the leadership of James the Lord's brother (down to about 62 A. D.), viz., that its members "rested" on "the sabbath of the Lord" like other Jews, but also celebrated the first day of the week as "the Lord's Day" in a special sense. Such "resting" in Jewish legal fashion, however, was generally recognized in the church at large as incumbent only on Jewish believers, and probably was practiced even by some of these, men of emancipated spirit like Paul and Barnabas, only in so far as circumstances allowed. There is no evidence that the Jewish sabbath was imposed, even alongside the Christian Lord's Day, upon gentile Christians outside Palestine. Yet where Jewish Christians were numerous and tradition in favor of sabbath observance by proselytes was strong, as, e. g., in Antioch and Syria generally, many gentiles may voluntarily have conformed in this matter, in deference to the scruples of their Jewish brethren, if not for other and less enlightened motives. This is likely *à priori*, and it best fits certain phenomena of the apostolic and sub-apostolic ages. Thus Paul has to correct an undue tendency on the part of Christians at Colossæ, as earlier in South Galatia, to observe scrupulously or in a legal spirit the sabbath, as well as other Jewish feast-days (New Moons, etc.), forgetting that they were but "a shadow of things to come."[2] So was it also at Rome. Later on, too, Ignatius strives earnestly against a widespread tendency in the Roman province of Asia, as perhaps also in his own Syrian Antioch, to live in

[1] See Justin Martyr, *Dialogue with Trypho the Jew*, chap. 47.

[2] Col. 2:16 f.

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Judaic fashion; and he refers to "sabbatizing" as one form of it.[3] To this he opposes "living after the Lord's Day, wherein also our life rose again (like the Sun) through Him and his death." That is, he urges that the Lord's Day expresses the principle of the new dispensation, while the Jewish sabbath is part and parcel of a lower dispensation altogether. They are on different planes to his eye, and so he calls on Christians to break with the lower and adhere only to the higher—as if there were a long-established custom in the regions in question to serve God under both forms, and so with both sets of associations. Such a moment of decision and separation was bound to come sooner or later. The old usage was an ambiguous one and lent a handle to Judaizing on principle. It had been natural in the early days when everything was felt to be provisional, as "in the last days," before Messiah's return should usher in the perfect spiritual order. But if it was sapping consistent Christian principle, it could no longer be tolerated; it had had its day, and must cease to be for the health of the Christian consciousness.

Such was Ignatius' feeling, and it was shared by Christians in general. Indeed, elsewhere the dual state of things had for the most part come to an end, even where it had existed. A generation earlier, perhaps, a teacher in the Alexandrine church had written against the Judaic observance of the sabbath, in warning certain Egyptian Christians against "shipwreck" of their Christian faith upon the Jewish law.[4] To him, not the seventh, but the eighth day is the Christian's festival, the foretaste of the new world-order of which the Lord was to make a beginning even in the seventh millennium of the world's history, the true sabbath-rest of all things. "Wherefore also," says he, "we keep the eighth day as a day of gladness, in the which also Jesus rose from the dead and after manifestation ascended into the heavens," as first-fruits of the heavenly heritage of humanity. Akin to this mode of thought is the pleonastic phrase "the Lord's day of the Lord" (*κυριακὴ Κυρίου*), used in the *Didaché* (chap. xiv)—a work probably also of Alexandrine origin, a decade or two later—in contrast to the "sabbath of the Lord" proper to Judaism.

So far, however, nothing has been said inconsistent with a certain

[3] *Ad Magn.*, VIII, IX. [4] Barn., chap. xv; cf. chap. iii *fin.*

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religious observance of the sabbath by Christians generally as a day of hallowed associations of thankful worship in the minds of former proselytes, as well as of born Jews. It is simply the legalism of a "rest" consisting of enforced abstinence from "work," as defined by Jewish usage on the basis of the Mosaic law, that has been in question.[5] The great majority of primitive Christians even outside Palestine—where, as we have seen, the old order lasted side by side with the new—had some Jewish antecedents; and clearly the Lord's Day even in Pauline churches, where we first trace its observance, was a weekly festival suggested by the sabbath which it immediately followed. It may well be, then, that both days were specially set apart to religious purposes, though not quite in the old way. Such we find to have been the case generally in later times, especially throughout the East, though from the third century the West tended to make Saturday a fast-day instead of a feast-day. Indeed, Socrates, the church historian, tells us[6] that everywhere save in Alexandria and Rome ("by a certain ancient tradition") a weekly celebration of the eucharist was held on sabbath, as well as on Sunday; while even at Alexandria they had public service on that day, as Athanasius[7] witnesses for his time.

The close conjunction of these two days as a continuous season of special worship was possibly facilitated by the Jewish or oriental mode of reckoning the day from evening to evening, so that the Lord's Day would begin on the evening of Saturday, according to Roman or western reckoning. It is likely, then, that in Jewish-Christian circles generally, the weekly Lord's Supper was at first held on the Saturday evening, at the end of the sabbath and the beginning of "the first day of the week," the Lord's Day. This would explain the custom in Egypt, except Alexandria, even in the fifth century,[8] of keeping Saturday with feasting (like the Jewish sabbath) and then "about evening" observing the eucharist. But where Græco-Roman usage was prevalent, as in the province of Asia,[9] we find "the first day of the week" already reckoned as we

[5] Cf. the Synod of Laodicea in Phrygia (about 360 A. D.), Canon 16, compared with Canon 29.

[6] V, 22.

[7] Homily *De Semente, ad init.*

[8] Socrates, *Eccl. Hist.*, V, 22.

[9] Cf. 1 Cor. 16:2 for Corinth.

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reckon Sunday, and the Lord's Supper held during its evening. The same was the case in Bithynia about 112 A. D., as we shall see later in connection with Pliny's account of Christian practices.

On the whole, then, we find that, though there was some difference at certain periods and in certain regions, according as Jewish associations were strong or weak, as to the degree in which the sabbath was honored along with the distinctively Christian festal day, "the Lord's Day," yet gentile Christianity from the first set aside the Jewish legal way of keeping sabbath by resting from work; and further, the day of special Christian sanctity and worship was always and in all circles, other than the narrowest of the Ebionites in Palestine, the Lord's Day,[10] whenever it might be reckoned locally to begin.

In passing to the manner of early Christian worship on the Lord's Day or Sunday, we have to bear in mind from the first the highly spiritual genius of the gospel of Christ lying at the heart of primitive church life. "It has no sacred days or seasons, no special sanctuaries, because every time and every place alike are holy. Above all it has no sacerdotal system." So wrote Bishop Lightfoot in his memorable essay on *The Christian Ministry*. Nor shall we ever realize the primitive situation till we do justice to the fact that no system of worship was prescribed by the church's Founder, and that only one distinctive rite, or rather custom, was intrusted by him to his followers to observe, namely, "the breaking of bread" in remembrance of himself at the moment when he was about to yield up his life to secure to them the privileges of access to and fellowship in a perfected form of the divine covenant with Israel. But he did more and better than prescribe a system: he bequeathed a spirit, akin to his own, which could freely adopt and adapt what was congruous with itself in the

[10] The question as to the coming in of the term "Sunday" as the civil synonym of the Christian name for "the first day of the week," the Lord's Day, is of little or no moment. It was gradually adopted by the Christians as they had occasion to address pagan non-believers (so the *Apologies* of Justin and Tertullian), first in a way which indicated that they were borrowing their form, "Day of the Sun (God)," in order to be understood, and then gradually in common social intercourse. But it was only after the alliance of the church with the state in Constantine's person, and partly in consequence of the imperial use of the term (as one familiar even to pagan subjects) in legislation on the subject of the observance of this day of the week, that it began to be used at all freely by Christians.

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old familiar forms of Jewish piety, assumed by him as to their hand to use, and, where needful, fashion "fresh wineskins" for itself. Spirituality shows itself neither in overvaluing nor in undervaluing religious forms, but in seeing and treating all forms as "letter" in relation to "spirit," and so being free to use or not use any given form in the interest of the supreme spiritual ends, including the paramount ideal of brotherly love and concord. Such was the temper of primitive Christianity, with the freedom of the Spirit as impulse, and mutual edification as the law of a common worship that was the supreme form of the fellowship (*κοινωνία*), or joint life, which was the all-embracing expression of a brotherhood resting on divine sonship. Thus, though, as living in time and space, primitive Christians came to worship at certain seasons and in given places—differing a good deal in various localities; yet there was for a long time nothing of fixity or exclusiveness about these, as if they or any one of them were the only allowable or valid medium of full fellowship with the heavenly Father and "the brethren" in Christ, the supreme bond whether between God and men or between man and man.

Accordingly, Sunday worship was only part—doubtless the most precious and sacred part—of a chain of social worship running through all the days of the week and keeping the Christian in realized fellowship with various groups of his brethren, sometimes smaller and sometimes larger, even when it was not possible to meet with them all as a single body, the local form of the one church of God. There were, for instance, domestic[11] eucharists at which only a single household (with perhaps one or two guests) was represented, as well as the "house-churches" referred to in Paul's epistles,[12] where a prominent Christian threw open his[13] house as a regular rendezvous for the brethren in the immediate neighborhood, and that for all "church" purposes. Indeed, remembering the exigencies of the space needed, especially for reclining at the Lord's Supper, we are forced to conclude that Christian common worship for the most part took this decentralized form in every large city, once numbers increased beyond a point that would soon be reached. We must

[11] As within the primitive Jerusalem community, in Acts 2:46; compare the informal "breaking of bread" which occurs again and again in the Clementines.

[12] E. g., Rom., chap. 16. [13] E. g., the mother of John Mark, Acts 12:12.

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recollect that the pictures of meetings of the whole Christian body in Corinth refer to a very early stage in that church's history.

This leads us to remark that we gather from 1 Cor., chap. 14, read along with 11:17 f., that there were two distinct kinds of church meeting (ἐκκλησία)—one for general mutual edification,[14] the other for partaking of the Lord's Supper;[15] and that each had elements common to both and elements peculiar to itself. This is a matter of extreme importance, since the service described by Justin Martyr about the middle of the second century represents a fusion of these into one, leading to certain changes which tend to obscure the original meaning of parts of the worship there described, and from which our notions of primitive Christian worship are generally derived. Naturally the two kinds of meeting, when they occurred on the same day—as they soon came to do on the Lord's Day, if they did not do so from the first—must have had special seasons set apart for them, probably with as long an interval as possible in between. For one thing, the Christians pursued their ordinary avocations, like their neighbors, on the Lord's Day; and so it would be natural to meet once before the work of the day began, and when their gathering would cause least comment, and once after the day's work was done, at the hour of the evening meal or supper (δεῖπνον). Now this is exactly what we find described by Pliny as the habit of Christians in Bithynia-Pontus, about 112 A. D.

So much for the times of the two chief Christian assemblies. As to their procedure, our chief evidence for the apostolic age is afforded by Pauline epistles.

1. As regards the meeting for mutual edification, we gather from 1 Cor., chaps. 12–14, supplemented by 1 Thess. 5:11 ff.; Rom. 12:3 ff. (cf. 1 Pet. 4:10 f.); Eph. 4:7–13, that perfect freedom of utterance obtained in the assembly, where each was bound to contribute (κοινωνεῖν), according to his *charisma*, to the common spiritual stock, just as he was bound to contribute of his material goods—also as impelled by the *charisma* of Christian liberality.[16] "When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a 'tongue,' hath an interpretation. Let all things be done unto edifying. . . . . For ye all can prophesy one by one, that all

[14] 1 Cor., chap. 14; especially vss. 4, 26. [15] 11:20. [16] Rom. 12:6, 8.

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may learn, and all may be exhorted."[17] In fact, the whole ministry of the assembly as it "built itself up in love" was *charismatic* in basis, and the one guarantee for genuine and orderly exercise of the "gifts" of the many "members" in the service of the one "body," was the Spirit, possessing this body as a whole and leading it to "discern spirits" and recognize when any was or was not speaking "unto edification." The function of guiding or controlling the conduct of the assembly's worship was not yet, at the stage implied in 1 Corinthians, delegated to any presiding brethren or officers elected by the Spirit-bearing church, though in 1 Cor. 16:15–18, as in 1 Thess. 5:12 f., there is the germ of a special volunteer ministry of a sort which developed quite naturally into an ordinary presidency, without superseding the final jurisdiction of the brethren collectively, whose "sense" they would strive to take and express in their decisions. Yet throughout the whole of the first century the free "prophetic" character of participation in common worship was recognized, whatever the practical limitations which gradually emerged out of *the accumulated prophetic precedents and experience* of each Spirit-led local assembly, and the similar experience of its neighbors.

One outcome of this process of specialization in the ministry of the assembly's self-edification was that, apart from the appointed leaders, only men of marked prophetic gift, such as constituted a "prophet" by general consent,[18] ventured, as a rule, to contribute a "word of teaching," or to voice the prayer and praise of the church from their own inner, inspired resources. This is the stage represented by the *Didaché*, 80–100 A. D., for Alexandria and Egypt in particular. But already about 95 A. D. the epistle of Clement seems to imply serious trouble in the church of Corinth on the very point whether "prophets" should be allowed, as formerly, to offer the church's solemn prayer of thanksgiving (eucharist) over its "gifts" or thank-offerings from God's own earthly bounty, presented to the Sovereign Father in the name of his beloved son, the high priest, who, as pictured, for instance, in the Apocalypse, was conceived as presenting the spiritual counterpart, "the prayers of the saints," at the heavenly altar. As a rule, however, the most prophetic men (the "prophets and teachers" of the *Didaché*) seem to have passed gradually into the

[17] 1 Cor. 14:26, 31. [18] Cf. 1 Cor. 12:28 f.

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ranks of the official elders or bishops, the higher order of the regular ministry in each church, as in the case of Ignatius of Antioch and Polycarp of Smyrna; and so, for this among other reasons, the distinct order of "prophets" began to fade away about the beginning of the second century, though not equally rapidly everywhere. To this advance of the official ministry, constituted by formal appointment of each local church, corresponded the growth of fixed forms of worship, especially in prayer. The earliest extant specimens of these are the eucharistic prayers of the *Didaché*, and the long, stately prayer at the end of 1 Clement, in which we may see the type then prevailing in the Roman church, whether in its general meeting for worship or at the special eucharistic meeting. To this latter we must now revert.

2. From Paul's references to the evening meeting of the church "to eat (the) Lord's Supper," we gather that at first it was simply a common meal of fellowship hallowed by prayer and religious associations, with which both Jews and gentiles were familiar under somewhat differing conditions. Perhaps the nearest analogy is afforded by the sacred meals of the Essenes in Palestine and the Therapeutæ in the neighborhood of Alexandria, both developments of Judaism prior to the Christian church. In Philo's account of the latter we gather that hymns entered largely into the sacredness of the occasion. Paul says nothing of this in 1 Cor., chap. 11, but in Eph. 5:18–21 we read: "Be not drunken with wine, wherein is riot, but be filled in spirit, speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks ('making eucharist') always for all things in the name of our Lord Jesus to God, even the Father, subjecting yourselves one to another in the fear of Christ." Here, and in the parallel passage in Col. 3:13–17, which adds several significant touches (as to "mutual forgiveness," "love, which is the bond of perfectness," and "the peace of Christ" "arbitrating" in hearts, as befits those "called in one body"), one must surely recognize some specific reference to the festive gladness and exuberant good-fellowship of the Lord's Supper,[19] which was liable to excess when men drank deep of wine rather than of the Spirit,[20] the true source of the one

[19] Cf. below, p. 351, for Tertullian's account of singing as a feature of the *Agapé* in his own day.

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heart and soul[21] which such table-fellowship tended to promote, as we see already in Acts 2:46. What Paul sets before us, therefore, as existing in his churches is a feast of brotherly love, after the model of the Last Supper itself, and in the course of which some commemorative reference, probably in a special prayer or prayers of blessing[22] or thanksgiving,[23] was made to the redeeming death of Messiah, their Lord. And with this agree not only the love-feasts (*agapæ*) of Jude, vs. 12; 2 Pet. 2:13, but all the references in the literature of the sub-apostolic age, down to Ignatius[24] and Pliny early in the second century. The most notable of these are those in *Didaché*, ix, x, with its reference to "being filled" (between the prayers before and after partaking), and to the exemption of "prophets" from adhering to the traditional forms of eucharistic prayer there quoted. A striking feature of these is their affinity in idea and phrase with the Jewish prayers at certain sacred meals, particularly the *Kiddūsh* or "sanctification" prayer prior to the paschal meal, such as Jesus himself may have used before instituting his holy memorial "breaking of bread" and handing around of wine.

With all these things before us, we approach the last and most explicit piece of evidence for the sub-apostolic age proper, the famous letter of Pliny, reporting to the emperor Trajan the features most distinctive of Christian Sunday worship. These are (1) a meeting before dawn, including (*a*) "a hymn[25] (*carmen*) to Christ as to a God," sung responsively, (*b*) a pledging of themselves in solemn form (*sacramento*) against theft, adultery, and other prevalent forms of social wrong; and (2) a meeting later in the day "for taking food, yet ordinary and innocent food." Such are the points which stood out in Pliny's mind as worthy of special note, doubtless from among such other details of both meetings as he cared to elicit from the

[20] 1 Cor. 11:21, with Eph. 5:18.

[21] See 1 Cor. 12:13.

[22] Cf. 1 Cor. 10:16.

[23] Cf. *Did.*, ix, x.

[24] See Lightfoot's note on Ignat., *Ad Smyrn.*, viii.

[25] Some idea of its form may be got from 1 Tim. 3:16 and Eph. 5:14, which are perhaps snatches from such primitive hymns in Christ's honor. 2 Tim. 2:12 f. also may afford a specimen of the line of thought likely to be taken, especially in view of the notion of Christians pledging themselves to fealty to Christ's will which next emerges in Pliny's report.

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ex-Christians whom he interrogated. Among such more ordinary features of religious worship we may with confidence supply, for the early meeting, prayer; reading from the Old Testament Scriptures; instruction based on them, especially by way of moral exhortation, such as would naturally be followed by the pledging afresh to the contents of their baptismal vow,[26] to which Pliny alludes as bearing on the slanders spread against Christians—slanders which also occasion his description of the Christian social food as of an ordinary kind. The main question that remains is in regard to the order in which the items may have come. The analogy of the synagogue favors (*a*) singing—psalm, hymn, or sacred song;[27] (*b*) prayer; (*c*) Scripture lessons; (*d*) address;[28] (*e*) vow of rededication; (*f*) benediction.

As regards the later meeting, if we may judge by Tertullian's account of the Christian *Agapê* in North Africa at the close of the second century (already separated from the eucharist proper), we may imagine it thus: (*a*) prayer (no doubt of thanksgiving for God's good gifts for body and soul, on lines of *Didachê*, ix, x); (*b*) the meal, mingled with conversation; (*c*) washing of hands and bringing in of lights; (*d*) singing by individuals,[29] from Scripture (e. g., psalms), or hymns of one's own composition; (*e*) prayer.

Finally we pass beyond the age of primitive Christianity proper, to that represented by Justin Martyr, who, writing soon after 150 A. D., gives us the most exact account of Christian worship which we possess for the period before the alliance of church and state in the fourth century. Here we have no longer two meetings of the church on Sunday, but only one, in the morning, embracing the leading features of both of those known to Pliny. Yet the fusion

[26] Cf. *Did.*, vii, 1, for acceptance of the substance of the "Two Ways" as rule of life, presupposed by baptism, in Egypt at least.

[27] Hippolytus, in Eusebius, *Eccl. Hist.*, v, 28, refers to "*psalms* and *songs* (ᾠδαί) of the brethren from the beginning written by believers, such as hymn (ὑμνοῦσι) Christ as the Word of God." Compare the "Morning Hymn" in the Codex Alexandrinus, which has a section addressed to Christ, and the Alexandrine Clement's hymn of grateful praise to the Christ the Word, as the *Pædagogus*, or guardian of souls.

[28] Stanley, *Christian Institutions*, p. 56, well points out that "homily," the early term for instruction from the Word in public service, had the least formal of associations, as it meant "a conversation" (as did *sermo*, a sermon); "not a speech or set discourse, but a talk, a homely colloquial instruction."

[29] See the words quoted above, p. 349, from Eph. 5:18 f.; cf. Col. 3:16.

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meant great change both in the form and in the idea of the Lord's Supper, hitherto observed as an evening meal, in an apartment fitted with couches for reclining in ancient fashion. This very circumstance helps to explain how, quite naturally—apart from abuses real or imagined by hostile neighbors—the original form of the social feast became unmanageable by simple reason of increasing numbers, conjoined with the desire to meet all together[30] as a local church, wherever this was in any way feasible. But there was grave danger of discontinuity, of losing something of the essential spirit of the older and religiously simpler practice, when the eucharist—as it came to be called, to the disuse of original titles—was detached from its native context in a real, brotherly meal with sacred accompaniments and associations, and placed at the end of the meeting for religious worship and instruction. The change was the more serious that this meeting was itself already modified in nature, by the dying out of the element of active mutual edification, and had become more ritually formal and official in conduct. Accordingly, when the *quondam* love-meal, based on the remembrance of the sacrifice of the church's Lord, survived simply in the form of bread and wine, of which the communicants received comparatively small portions as symbolic tokens of food, rather than as food itself, we can hardly wonder if the impression on the worshiper (as the participant now felt himself to be, and nothing more) was a different one from what it had been. New associations began to gather around the transformed eucharist, and that from quarters very different from the original or evangelic ones. It had become simply a religious rite, and it suggested classification with certain of the many pagan rites whereby communion with the Deity, rather than with one's fellows, was vouchsafed to the worshiper. Justin seems to have some inkling of the new danger thus presented; for in expounding his view of the bread and wine as sacramental in consequence of the formula of prayer uttered over them in commemoration of Christ's words of institution, he

[30] It was the desire to express outwardly the spiritual unity of the church, and to avoid easy occasions for fostering a "hole and corner" spirit of sectarianism or aberrant doctrinal tendencies, such as the older gatherings of house-churches presented, which caused Ignatius to insist on the presence of the bishop (i. e., chief local pastor), or of one of his co-presbyters at his request, at every gathering which claimed the character of a meeting of the church.

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says: "Which very thing in the mysteries of Mithra also the wicked demons have handed over to take place, by way of imitation; for that bread and a cup of water are set forth, with certain explanatory words, in the rites by which one is fully initiated, you either have gathered or can learn."

But, waiving further comment on the changed conception of the eucharist itself which its transformation and new position may at once have indicated and fostered, we will sum up the order of Christian worship as practiced in many churches known to a man like Justin; for he cannot do more than give what he felt to be a typical account of it, and not one strictly true of all parts of the church in his day:

1. [Opening prayer.][31]

2. Lessons from the gospels *or* the prophets (=the Old Testament), as long as time permits; read by one simply described as "he who reads" (*ὁ ἀναγινώσκων*), possibly with explanatory comments.

3. The hortatory address of the presiding officer (*ὁ προεστώς*, the bishop or his delegate), based on the lessons or some part of them.

4. All rise and so offer prayers[32] (*εὐχὰς πέμπομεν*), for themselves and all others everywhere, in earnest tones (*εὐτόνως*).

5. Mutual salutation with a kiss[33] (="kiss of peace").

6. Bread and a cup of wine and water, already mixed (by the deacons), brought to the presiding officer.

7. These he takes in his hands and sends up prayers (like those of the people, *ὁμοίως*) and thanksgivings, to the best of his ability (*ὅση δύναμις αὐτῷ*), to the Father of the universe through the name of the Son and the Holy Spirit, with special thanksgiving "for being deemed worthy of these favors from his hand" (*τούτων παρ' αὐτοῦ*).

8. The people emphatically associates itself in this act, with the "Amen."

[31] The opening prayer and the final benediction are omitted by Justin, probably as taken for granted. Both were features of the Jewish synagogal worship and are found in later Christian documents.

[32] Cf. 1 Tim. 2:1–4, 8.

[33] This probably came towards the end of the original first or morning service, just before the benediction. It formed, however, a fitting transition to the second part of the combined service, since brotherly love or peace was specially insisted on in connection with the eucharist (originally the love-meal); cf. *Did.*, xiv, 1, in particular.

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9. The deacons hand around, and the people take, each his portion; and the participation extends to those not present, the deacons conveying their share to such.

10. [Benediction.][31]

As regards the position of the whole church's prayers, it may be suggested that they were removed from their original and natural place at the beginning (as in the synagogue), in order to be brought into close association with the eucharistic prayer (now added through the fusion of the two orders of service), which was felt to be the center of the service, and to which the other prayers are now made to lead up. But, in any case, it is clear that the key to public worship in Justin's day, and henceforth, is a perception that it represents the fusion of two services originally distinct both in time and in associations. It must not be thought, however, that the service of the ancient church reached its definitive structural form even in Justin. We find that the liturgies of the fourth century, in spite of great affinities, differ a good deal; and we must assume that in certain typical centers these differences go back to Justin's time, or even farther. But, as has been said, Justin's is a fairly representative order of service; and though we cannot call it strictly primitive, yet it is of high interest as showing the intermediate stage between the primitive and the non-primitive or "catholic" type of Christian worship.

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ECCLESIASTES AND THE RUBAIYAT

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The book of Ecclesiastes is not popular. It has furnished few texts for the clergy. As for the laity, they do not read it, and they are rather suspicious of it. It is not alive with biographical movement. It does not glow with evangelical warmth. Its heartiest following, as Professor Genung says, has ever been "from the back seats and the galleries." Its chief attraction seems to be for "the unreconstructed." And yet it is the most modern book in the Bible. For certain inevitable moods it is a distinct tonic, and it has a message for a few souls found in no other Scripture.

Written, as we suppose, in the Persian, or possibly as late as the Greek, period of Palestine's provincial history, the book is absolutely bare of all reference to the priests, the prophets, or the heroes of the Hebrews; it has even an apparent Stoic, Epicurean, and Persian tinge; yet it is thoroughly Hebraic in soul. Its allusions suggest an Alexandrine source—cultured, cosmopolitan, sophisticated; but it has the oriental parallelism and repetitiousness, and its theology and ethics are almost Sadducean. The gap between Ecclesiastes and the earlier Old Testament books is one of spirit as well as of time. It lacks the pharisaic bitterness of Esther and the tenderness of Ruth, the patriotic sternness of Malachi and the penitence of the post-exilic psalms. It is not the voice of the ancient Jew, pastoral, provincial, devoted to the temple and the law, but of the Jew of today, the man of business, who has traveled, struggled, suffered, and become disillusioned and careless of orthodoxy. Still he is the Jew, and the book could have been written by no one but a Jew. Renan regarded it as the most Jewish book in the canon. Its question is the Hebraic one: What profit? Its purview is Hebraic: only the things that are "under the sun." Its search is introspective, and it is the only subjective book in the Bible except Job.

When we come to compare it with other literatures, it is not diffi-

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cult to find its analogies. Clearly it falls into the class with Byron, Heine, Pascal, and Omar Khayyam. But among these there are both near and distant kinsmen. Pascal and Byron are misanthropes because of personal grievances. Streane says: "Byron bewails himself." But Koheleth is concerned with the world-sorrow. Heine, a fellow-Jew, saw as distinctly as the writer of Ecclesiastes the world's vanity, but he chose to accept it in a spirit more elvish and romantic and less sincere. The Persian Omar, by the alembic of Edward Fitzgerald, offers the closest analogies to this Hebrew poet-philosopher. The similitude was first noted by Plumptre only two years after those quatrains had been translated into English, and while yet the name of the translator was unknown. The Hebrew preceded the Persian by more than a thousand years—a little more than the time by which Omar preceded Fitzgerald. The author of Ecclesiastes was as near in time to the Roman conquest as the author of the *Rubaiyat* was to the Anglo-Saxon, but the only world-movements that interested either were upon the arena of the personal soul. The Hebrew must have shocked the Pharisees of Judea, as the Persian Sufi, not a Mohammedan, did the Moslems of Khorassan. In Omar we read the heart of the tired-out oriental sensualism; in Koheleth, the weariness of the played-out tragedy of Hebrew nationalism.

The study which the two poets make has the same subject. It is life, "the things that are done under the sun." The view is not that of the idealist, always smiling, vague, voluble; but that of those who will not blink nor be blind, who care nothing for traditions or for authority; "too wise," as John Hay has said, "to be wholly poets, and yet too surely poets to be implacably wise." Omar has been stirred to speak by his scorn of philosophical futilities; but Koheleth is moved rather by social abuses. Each writes largely in the form of proverbial sayings, disconnected and discursive. Each assumes a representative capacity in his discussion of the universe. Omar was not a mere writer of wine-songs. The fact that he has been called a freethinker, a pantheist, an orthodox Moslem, a Sufi, a bon vivant, a man of learning, a politician, a gentle rhapsodist, shows how many-sided was the nature and the thought of him whom Dr. Bjerregaard calls "a Socratic *accoucheur*." The Hebrew title

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of Ecclesiastes is "Koheleth," a word with a feminine ending from a verb meaning "to gather in assemblies." It is evident that this title is intended to indicate that the author is a spokesman to or for a multitude. Luther translated Koheleth "the Preacher"; Plumptre, "the Teacher"; Genung, "the Counselor." Perhaps it is even more literal and simple to say, "the one who speaks for the assembly," i. e., the representative of the thoughts of many.

Each of these poets dwells upon the unending and apparently purposeless circuit of life from birth to the grave, and of the tiresome repetitions of human experience from age to age. Omar sings:

> Into this Universe and *Why* not knowing
> Nor *Whence*, like Water willy-nilly flowing:
> And out of it, as Wind along the Waste,
> I know not *Whither*, willy-nilly blowing.

And again:

> A moment's halt—a momentary Taste
> Of being from the Well amid the Waste—
> And lo! the phantom Caravan has reached
> The nothing it set out from.

And again of the individual life:

> 'Tis but a Tent where takes his one Night's rest
> A Sultan to the Realms of Death addrest,
> The Sultan rises and the dark Ferrâsh
> Strikes, and prepares it for another Guest.

This is the very thought with which Ecclesiastes begins. May I venture a transliteration of the prologue to Ecclesiastes in the metre of Fitzgerald?

> Out from the Cavern of a dreamless Deep
> The People huddle like to witless Sheep;
> Like Cloud Heaps past the hoary-headed Hills
> They flit, as Phantoms to the Realms of Sleep.
>
> The pilgrim Sun bends bravely to his Quest,
> But, breathless, finds at night the self-same West.
> The River, cradled in the Mountains, roars
> Seaward, but sleeps at length upon the Crest.
>
> The Sea that smites the Stars with spendthrift blows
> Flings back upon itself in white repose;
> The wearied Wind that swoops on cormorant wings
> Round and around in tiresome Circles goes.

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Through that same treadmill Circle all things pour,
Charm'd by the droning Bagpipes heard of yore,
The wellworn, whirling figures of the Show
Play to tired Eyes their Melodrama hoar.

Like Snowdrops falling in the unmarking Sea,
Like Flowers that bloom to fade where no men be,
Like sands that gulf an unremembered Shrine,
So fall, so fade, so fail our Works—and We.

The conclusion of the vanity of all things, which Ecclesiastes reaches is that of the *Rubaiyat:*

And this was all the Harvest that I reaped,
I came like Water and like Wind I go.

Omar and Koheleth agree that

All the Saints and Sages who discuss'd
Of the two Worlds so wisely—they are thrust
Like foolish prophets forth.

And "their mouths are stopt with Dust." Both would "take the Cash and let the Credit go." But Ecclesiastes is a much more austere book than the *Rubaiyat.* While Koheleth agrees with Omar that "a man hath no better thing under the sun than to eat, and to drink, and to be merry," yet he does not, like Omar, exalt "wine, the sovereign alchemist." Says Omar:

Drink, for you know not whence you came nor why:
Drink, for you know not why you go nor where.

I wonder often what the vintners buy
One half so precious as the stuff they sell.

Neither does the writer of Ecclesiastes share Omar's desire for a loved one beside him "singing in the Wilderness," to remake a paradise. More bitter than death is "Woman, that snare whose heart is a net, whose arms are fetters." Ecclesiastes is strictly a bachelor's book. You may remember that St. Jerome said that it was for middle-aged people. Its sentiment is thus expressed in the tenth chapter:

A Charmer caught a Serpent lithe and young,
Who while he charm'd her bit him with her Tongue.
What use were his Enchantments to her Wit,
Or was't Enchantment from a Serpent sprung?

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Omar's scheme of life is : ""Let us drink wine, and loaf in rose gardens with women, and be lazy;" but Koheleth's pleasures were, like those of the typical Jew, undertaken seriously; they were psychological experiments. "Like Goethe," says Plumptre, "he analyzed his voluptuousness and studied his own faculties of enjoyment." Indeed, his goal was not so much pleasure as the faculty of enjoyment, and when he has proved that all is vanity, the paradox is that his wisdom-hunger and its utterance, which he scorns as also vain, have plainly been their own ample reward. This is thoroughly Hebraic, as it is distinctly not Persian.

But why does Ecclesiastes appeal to anyone? It is precisely because, like the *Rubaiyat*, it speaks to men in their questionings. Neither book has any message to the piously omniscient. The deeper one goes into life, the harder he finds it to be patient with ready-made faith. John Morley has spoken of the detestableness of "the complacent religiosity of the prosperous." Thoreau once remarked: "Our sadness is not sad, but our cheap joys." In the midst of the inexorable, what we want is not explanations, but tenderness. It is magnificent to think that Koheleth had faced all the facts of life without blinking, and found no solution, and yet was not dismayed by them. For it is not true, as Holdheim urges, that "the book begins with nothingness and ends with the fear of God." The Hebrew thinker, like Omar's philosopher,

> Evermore
> Came out by the same door wherein he went.

But he had learned, with Tennyson's Ancient Sage, to

> Cleave ever to the sunnier side of doubt
> And cling to Faith beyond the forms of faith.

The reason why the *Rubaiyat* has become a fad and almost a religion, and the reason why Ecclesiastes has persisted in the canon, in which it is the only contribution of a skeptic, is because these books "face the Unseen with a cheer." They help us on rainy nights and amid November recollections to make a cheery mastery of fate.

Ecclesiastes consoles us because it throws us back upon the intrinsic interest of the life we are just now living. Stevenson once said: "To believe in immortality is one thing, but it is first needful to believe

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in life." The only heaven Koheleth knows is fulness of life. If I may again try to give the thought in metre, it runs like this:

In my own breast beats on Eternity,
No mirage towers of Dreamlands yet to be,
But—once I bent to taste an upland Spring
And, bending, heard it whisper of its Sea.

I shape it not from perishable Clay,
Nor muse on Clouds and hope to make them stay,
But as the patient shell secretes the pearl,
So I secrete my Heaven from day to day.

Forth from a Prison came I up to reign
The Folk who throng, like bees, upon the plain.
I'll spend my Furlough like a King forsooth,
Until remanded to my Prison again.

For not with lawless Fists I'll beat the sky,
Nor seem like an untimely Birth to die;
I will as royal rule my Garden Plot
As He who tills the Star Plot spread on high.

Perchance in some dim Cloister Vale of Sleep
These throbbing griefs we'll learn to bury deep,
And, looking up into the Gardener's Face,
Our ancient Joys find He's thought sweet to keep.

Perhaps, if we but scorn the beastly Crew
That grow and fatten on the ill they do,
We'll wake to find our Sleep at length is past,
And, waking, learn that all our Dreams are true.

In no way does Ecclesiastes contrast more with the *Rubaiyat* than in its thought of God. This contrast is heightened by the sardonic twist of Fitzgerald's rendering. To Omar God is "a good Fellow and 'twill all be well." This reminds one of Heine's blasphemy: "God will forgive. It is his trade." If his human pottery is askew, says Omar, it must be because "the hand of the Potter" shook in making him. "The memory of such insolence" man can wash away only by many cups of wine. Yet, like Koheleth, Omar credits God with supreme intelligence:

He that toss'd you down into the Field,
He knows about it all—*He* knows—*He* knows.

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And in an unfamiliar verse, which Powell translates, we read:

Open the Door: the Key is Thine alone,
Show me the Path, only to Thee 'tis known!
The idle hands they reach I will not take.
Thine everlasting Arm shall bear me on.

But to Koheleth this supreme intelligence is much more exalted. "God is in heaven, and thou art upon earth." He is not known as the Father, even of the nation, as in the prophets. He is the far-ruling One, as in Homer; he is Jove more than Jehovah. The doctrine of Ecclesiastes is the magnificent one of the tranquillity of God. Heine and Omar would scoff at his method of governing the universe, and bid him "man's forgiveness take" for his injustice. Not so Koheleth. God is too high for that. With a reverence as sublime as that of Job he is silent in the presence of that Eternal Tranquillity which none can change and none can interpret.

My translation of Koheleth's thought is as follows:

Silent I pace the Shrine and hear within
The vows of Fools, the Levites' empty din.
Above, the silent Stars reproachful pass,
And stainless kneel the voiceless Seraphim.

If Moses-like before the Face divine
On Sinai tops my knees do not incline,
One flicker from that generous Light may fall
To cause my patient, puzzled face to shine.

"Bold," let men say, "he was, and aye hath striven
Royal to act with all that he was given,
He filled with splendor his brief Day of Life,
And dying made no brokerage with Heaven."

Would I exchange this Wisdom-Hunger, though,
For all the easy calm of Those-who-know?
Or barter the wild surges of my Soul
For ordered throbbings of a heart in tow?

Yet Kings and Subjects do like shadows flit
Before the awful Throne where He doth sit.
From Earth's flat sieve we fall like desert sand.
Who knows if He above regardeth it?

We kneel and fall before His shadow'd sill.
The very Hinges with our yearnings thrill.
Our soundest knowledge is, "We know Him not,"
Our safest eloquence is, "Peace! be still."

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But it is in the way both approach the great stillness, Death, that each finds the culmination of his song. Omar would not shrink from the draft of that "Angel of the darker Brink," but rather count it a shame

> If the Soul can naked on the Air of Heaven ride,
> In this clay carcase crippled to abide.

It is beneath the night and the moon in his loved garden of roses and vines that he would be laid, where his old comrades pass and repass. Here he expects no resurrection, except as his dust shall enrich the vintage. Still, in a little-known stanza, he offers this pathetic prayer:

> Oh, God I am weary of my own business!
> Of my anguish and my empty-handedness!
> Even as Thou bringest existence out of non-existence, so take
> Me from my own non-existence to the glory of Thine existence.

Koholeth has a chaster and more serious view of death. In a garden he, too, faces it, but not in the calm moonlight. Amid the wild rains of spring that "solemn immortal birth on the frontiers, to eyes impenetrable" comes on. With the picture of the tempest of death, he interweaves in that sublime twelfth chapter the most delicate and touching reference to the decay one by one of the parts of the body. His close, like Omar's, is the blind, trustful prayer: "Into Thy hands I commit my spirit." And in this plaintive strain the Hebrew wisdom couplet rises to "a majestic tide of world-poetry." It is, of course, untranslatable in any medium, but the following preserves some of the similitudes:

> And, Thou, dear Lad, whose bright, enchanted gaze
> Makes all thou seest shine in June's soft haze,
> The Summer tarries thine expectant feet,
> The paths thou treadest all are rose-strewn ways.
>
> Gladsome to see the Sun, the Light so sweet,
> Remember Youth and Dawn have flying feet.
> Quick! for their Dew is mounting to the Sun.
> Roses of Sky and Lip are frail as sweet.
>
> Take Thou Life's Chalice sparkling to the Brim
> And humbly kneeling give thy thanks to Him.
> Drink! for thy just accounting draweth near.
> Drink! then step forth into the Silence dim.

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Or ever—Fate alone may tell how soon—
The Shape of Darkness make Midnight of Noon,
  The demon Storm Wraith gulp the small, brave stars,
The flashing Cloud Rack blot the timorous Moon.

Then, while the bending Rose-trees all are shorn,
The Poppies naked in the cool, wet morn,
  The lawless Winds shall herd the pitiless Rains,
The muttering Clouds from the cold North return.

Before that blast thy Keepers prone shall lie,
Thy Watchmen vainly for their safety fly,
  The wrinkled Grinding-women at the corn
Crouch o'er their task with hoarse and muffled cry.

The vapid Peerers at the window-case
Shall cease—the reticent Shutters blown in place—
  The silent Doors shall shut the loud Street out,
The Grinders stop—the Mill grind low apace.

The merry Dancing Girls with terror quail,
Song sinks to silence and Desire doth fail,
  When pounds the roaring Tempest at thy door
And awful Death rides by upon the Gale.

Rise now, O Soul—'tis time for Thee to go,
The morning lark is calling thee, and lo!
  E'en as it calls, it soars athwart the storm
And helpless hangs against the blackening Woe.

So Man unto the House Eternal goes.
The portals once for entrance ope—then close.
  Along the sodden Street the Mourners trudge—
But what is done behind those Doors—who knows?

Parted the silver Lamp Chain, and its Bowl
Shatter'd before the Shrine has lost its Soul,
  The broken Pitcher lies beside the Fount,
The Well Wheel rusts above its empty hole.

See! Where the Roses fall in Autumn's Gust,
Men to Earth's Treasure Vaults thy Gift entrust.
  Thou camest here thyself a Rose-from-Heaven,
Thou goest back, an Ounce of Perfum'd Dust.

Yet—tho' the Dust to brother-Dust be prest,
What of the Bird that dared the awful Quest?
  Doth it still flutter on a homeless wing,
Or in the Hand that sent it forth find rest?

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THE TRUSTWORTHINESS OF THE GOSPELS—A BRIEF CATECHISM[1]

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I. THE PROBLEM STATED

1. What are the sources of our present English New Testament?

The English version, like all modern versions, is based upon the ancient Greek manuscripts of the New Testament.

2. How many Greek manuscripts of the New Testament are known to scholars?

Nearly four thousand. But of these many contain only a portion of the New Testament, and some of them a very small portion. The really important sources of the New Testament are counted by hundreds rather than by thousands.

3. When were these Greek manuscripts written?

The autographs and their immediate copies have, of course, perished. The existing Greek manuscripts were written in the fourth

[1] This catechism is intended to be used as a basis of private study, and in adult Bible classes. The brief answers given to the questions should be supplemented by reading the literature of the subject. In class study it will be well for the teacher not only to inform himself by such reading, but to assign specific questions for further investigation and report by members of the class. To facilitate such further study the following brief list of popular books and articles in English is appended:

Anthony, *Introduction to the Life of Jesus.*

Bacon, *Introduction to the New Testament.*

Bennett and Adeney, *Biblical Introduction.*

Burton, E. D., *A Short Introduction to the Gospels;* also "Sources of the Life of Jesus Outside the Gospels," in *Biblical World,* January, 1900, pp. 26–36.

Burton, N. S., "The Character of Jesus—A Basis of Confidence in the Gospel Record," in *Biblical World,* July, 1896, pp. 30–36.

Dods, Marcus, *The Bible: Its Origin and Nature,* chap. 6, "The Trustworthiness of the Gospels."

Robinson, *The Study of the Gospels.*

Stanton, V. H., article "Gospels" in Hastings' *Dictionary of the Bible* .

Vincent, M. R., *A History of the Textual Criticism of the New Testament,* pp. 1–41.

Wright, *Composition of the Four Gospels.*

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and following centuries, some as late as the sixteenth century. The two oldest manuscripts are: (*a*) Codex Sinaiticus, found by Tischendorf in 1859 in the convent of St. Catherine on Mount Sinai. It contains the New Testament complete; portions of the Greek version of the Old Testament, commonly known as the Septuagint; the Epistle of Barnabas; and fragments of the Shepherd of Hermas. (*b*) Codex Vaticanus, in the Vatican library at Rome. It contains the Septuagint with some gaps, and the New Testament to Heb. 9:14 inclusive. Both these manuscripts date from about the middle of the fourth century.

4. Are the Greek manuscripts our only ancient sources for the New Testament?

No. There are several very early versions of the New Testament, and hundreds of quotations in ancient writers.

5. How old are the oldest of these versions?

The old Latin and the old Syriac date from the early part or middle of the second century; the two ancient Egyptian versions called Bohairic and Sahidic are believed to be from the end of the second century; the Gothic, Vulgate Latin, and the Ethiopic are from the fourth century; the Armenian is from the fifth. The oldest existing manuscripts of these versions come, of course, from a period somewhat later than that at which the versions themselves were produced. Thus the oldest manuscript of the old Syriac version is from the fourth or fifth century; of the old Latin version the oldest manuscript is from the fourth century. The great majority of the manuscripts of these and the other versions date from a much later period. Yet the fact that the versions themselves were made so early is of great value in the restoration of the earliest form of the text.

6. At how early a day were extant quotations made from the New Testament?

Books written at the beginning of the second century, or even at the end of the first century, show the influence of the New Testament. Explicit quotations, naming the book or author, are numerous from and after the latter part of the second century.

7. What is the problem of the New Testament student who desires to discover the facts concerning the historical trustworthiness of the gospels?

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It is twofold, textual and historical.[2] The textual problem is, by the comparison of the Greek manuscripts of the gospels, the ancient versions, and patristic quotations, to recover, as nearly as possible, the text of the book as the author wrote it. The historical problem is to determine the historicity of the events and sayings recorded in the book. Though these two problems are not wholly separable in practice, they are in principle distinct. It is one question what the author wrote. It is another how far what he wrote was true and accurate.

II. THE TEXTUAL PROBLEM

8. Name some of the difficulties to be encountered in constructing the original text.

a) The large number of manuscripts to be analyzed and compared.

b) The certainty that errors will arise in the multiplication of written copies. These may be conscious or unconscious, intentional or unintentional. They may arise from any of the following causes: (1) confusion of similar capital letters; (2) transposition of letters; (3) carelessness due to haste; (4) introduction of matter found by the copyist in the margin of the copy he was reading into the text of the copy he was making; (5) alteration of text in order to make it agree with a parallel passage; (6) the changing of expressions felt to be incorrect or inelegant into preferable ones. Many of these errors are possible even in the copying of manuscripts of modern date. The possiblities of error are seen to be enormously greater in the case of these old manuscripts when we remember that chapter divisions were not used until the thirteenth century, and that in the early manuscripts there is no break between words, and also that breathings and accents are very rare.

c) The problem of arriving at the original text may be better appreciated when we recall that in the texts now accessible there are from 150,000 to 200,000 variations.

9. How serious are these variations and difficulties?

So far as the variations are concerned, (*a*) only a very small proportion affect the sense materially; (*b*) a much smaller portion is

[2] Strictly speaking, the textual problem is also historical. But for convenience of designation, the problem of historicity may be called historical, as distinguished from that which deals with the recovery of the text.

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really important; (*c*) no variation affects materially an article of faith or a moral precept; (*d*) hardly more than one-thousandth part of the entire text is affected by substantial variation. The best critical scholarship is agreed that, while we have not precisely the original text, yet we can be reasonably assured that in its essential features, and in many instances in exact phraseology, we have a substantially correct copy of the original gospels.

III. THE HISTORICAL PROBLEM

10. What reasons have been urged for believing that the nature of the record and its sources tends to discredit its trustworthiness as a historical document?

Four reasons have been urged for not accepting everything in the gospels just as it stands: (*a*) the general insecurity of oral tradition; (*b*) the tendency to admit what is mythical into the history of a hero; (*c*) the likelihood, or possibility, that the writers would allow their own opinions to color their statements; (*d*) the differences and contradictions found in the gospels, in the order of events, words, deeds, etc.

11. How much can be made of the first difficulty—the general insecurity of oral tradition?

This difficulty must be recognized. The circumstance that for a long time after the events happened, and before the facts were committed to writing, they had been handed down orally, can scarcely have failed to produce some perceptible effect upon the gospels as we have them now. On the other hand, certain considerations assure us: (*a*) Too much may easily be made of the distance in time between the events and the second generation. A second generation does not arrive all at once. Many of the contemporaries of Christ must have been living near to the close of the century. It is reasonable to suppose that there would have been enough of these to keep the narrator close to the facts as they happened. (*b*) Again, the gospels are not mere transcripts of popular tradition. Luke expressly claims to draw his narrative from the testimony of eyewitnesses, and early tradition affirms the same of Mark, reporting that it contains the reminiscences of Peter. The gospels may have been written in part for the very purpose of correcting popular tradition, as Luke declares in his preface that he wrote in order that Theophilus might know the certainty concerning the things wherein he had been instruc-

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ted. (*c*) One of the gospels, that of John, professes to be from the hand of an eyewitness, and although an eyewitness may err, the presumption is always in his favor. (*d*) When we allow for the lapse of time between the events themselves and the record of them as found in the gospels, we must allow for the extraordinary character of the material; and also for the character and circumstances of those who received the impressions of Christ and his words and deeds.[3]

12. How much can be made of the second difficulty—the known tendency to admit what is mythical into the account given of a hero?

That this is a common tendency the accounts given of Thomas à Becket and St. Francis of Assisi witness. It is, of course, possible that something of the kind occurred in the case of the written record of the life of Jesus. It is to be remembered, however, that even with the mixture of fact and fiction in the accounts of the two men named above, the mythical element does not dim the substantial clearness with which these characters stand forth as historical. For the sake of the argument, it may be granted for the moment that the accounts of the birth of Jesus, the angel visitations, and even some of the Master's recorded miracles are tinged with myth; yet there is still a large amount of material which is absolutely trustworthy, and from this material we can find all that is essential to a knowledge of the character of Christ as the full revelation of God.

13. How much can be made of the likelihood of personal bias on the part of the writers?

We know that the writers were not mere chroniclers, but each wrote with a deep religious purpose, which influenced him in the selection and use of material. But, notwithstanding this fact, the

[3] "With the man who lives a life full of bustling activity, impression overlays impression, till all is blurred and confused. But in the life of a peasant impressions are so rare that they assume abnormal vividness; and thus a certain event or incident, which at the time seemed extraordinary, is an indelible spot of light in the gray gloom of many monotonous years. The men who saw most of Christ were of this order. The most thrilling hour they had ever known was that in which Christ first addressed them. In many cases this meeting with Christ had been associated with some tragic or impressive incident which they were not likely to forget—the threatened death of a parent, the recovery from sickness of a friend, the recall to sanity of a demented child—the wings of wonder had hovered over the gray lives of these men for a day and a night; their hearts, their imagination had been profoundly stirred. Was it likely they could forget?"—William J. Dawson, *The Life of Christ*, pp. 13, 14.

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several representations of Jesus in the gospels substantially agree. It is one Christ that after all is presented, and not three or four.

14. Are there not discrepancies and contradictions in the gospels, and do they not invalidate the testimony of the evangelists?

There are many disagreements and even contradictions. We gain nothing by disregarding them, and cannot deny them. Three examples may serve to illustrate: (*a*) In Mark 6:8–12 the disciples are allowed to take a staff, but in Matt. 10:10 and Luke 9:3 ff. they are not so allowed. (*b*) In Mark 5:23 Jairus tells Jesus that his daughter is at the point of death, but in Matt. 9:18 he is reported as saying that she is already dead. (*c*) Matt. 8:5–13 tells us that the Capernaum centurion came to Jesus in person, but Luke 7:1–10 says that he sent messengers instead.

15. How are we to account for these differences and for omissions in one gospel of matter found in another?

The differences are due, in part, to the fact that there were several witnesses of the various events in the life of Jesus, and that from the testimony of these witnesses there arose different accounts of Jesus' deeds and sayings; in part, to variations inevitably introduced as the stories were repeated; in part, to the (relatively slight) modifications of the same sources by the different evangelists. There is agreement in testimony in the great things, along with various degrees of difference in detail. The omissions are to be accounted for by two facts: (*a*) the same sources were not present to all the writers; (*b*) the several evangelists, each having a specific purpose, are influenced by this purpose in the selection of material.

16. What books in the New Testament contain the chief record of the life of Jesus?

Matthew, Mark, Luke, and John, known as the gospels.

17. Has there been any grouping of these books?

Yes. The first three are grouped together and are called the synoptic gospels, because they take, in so large part, the same view of the ministry of Jesus, recognizing the same periods and recording to a considerable extent the same events. The fourth gospel is known as the gospel of John. It manifestly treats of the same Jesus, who is the subject of the other three, yet, in a literary sense, pursues

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an almost entirely different course from that followed by the other gospels.

18. What is the so-called synoptic problem?

It is the problem of determining the mutual relations of the first three gospels, in which is involved the discovery of their literary sources.

19. What constitute the main elements of the synoptic problem?

(*a*) The resemblances of these gospels to one another in several particulars; (*b*) the differences among the synoptists; (*c*) the statements of the gospels themselves, or of early Christian writers, concerning the origin of the several gospels.

20. What do the gospels themselves say regarding their origin?

(*a*) Matthew and Mark say nothing; (*b*) Luke refers to written documents then in existence and to the testimony of eyewitnesses (1:1–4). (*c*) The fourth gospel speaks of the writer as an eyewitness of the events which he narrates, 1:14; 19:35; see also 21:24.

21. Do we know anything outside the gospels of Matthew and Mark regarding their respective origin?

Yes. Eusebius of Cæsarea in Palestine, who died about 340 A. D., quotes, in his *Church History*, Book III, chap. 39, the following statements made by Papias, bishop of Hierapolis in Asia Minor, who died probably between the years 125 and 150 A. D.: "So then Matthew wrote the Oracles (Logia) in the Hebrew language, and everyone interpreted them as he was able."[4] "This also the presbyter said: Mark, having become the interpreter of Peter, wrote down accurately, though not indeed in order, whatever he remembered of the things said or done by Christ. For he neither heard the Lord nor followed him, but, afterward, as I have said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things

[4] Eusebius himself says (*Church History*, III, 24): "Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his gospel to writing in his native tongue, and thus compensated those whom he was obliged to leave for the loss of his presence." (Just what this Hebrew—Aramaic—collection of "logia" was, and what its relation to our Greek gospel of Matthew, is one of the questions connected with the "synoptic problem.")

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as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard and not to state them falsely." The "presbyter" whom Eusebius quotes probably belonged to a generation older than that of Papias himself, and this testimony, therefore, is very early.

22. Is the Matthew gospel spoken of by Papias our gospel of Matthew?

Probably not. The "Logia" spoken of by Papias is probably one of the chief sources of our Matthew, as the Peter reminiscences were the basis of our Mark.

23. What are the chief theories respecting the sources of the synoptic gospels?

Most living scholars hold one or the other of two general theories: (*a*) that the oral teaching and preaching of the apostles and early missionaries were themselves the direct sources of our gospels without dependence one upon the other; (*b*) that from the oral narrative of Jesus' life there arose two gospels, say the gospel of Mark and the original Matthew, or possibly more than two, and that from these and oral tradition our present gospels arose.

24. What is the problem presented by the gospel according to John?

While the question of sources is not excluded, yet the great question is that of authorship. Is it, as tradition affirms, the work of John, or not?

25. What are the chief views in reference to this question?

(*a*) It is in the strictest sense the work of the apostle. (*b*) It is simply a spurious work of the second century. (*c*) It proceeds in large part from John as the chief source, but owes its present form to others, presumably to a disciple, or to disciples, of John.

26. Where does the truth seem to lie?

Modern opinion is much divided, but there is a strong tendency to some form of the third view.

27. What, then, in conclusion, can be said respecting the sources of our gospels as we have them now?

There is a clearly marked tendency among the best modern scholars to agree on the following as the main sources:

(*a*) A written collection of the sayings of Jesus, known as the "Logia," evidently written, in Aramaic or Hebrew, by the apostle Matthew.

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(*b*) A written record of the reminiscences of the apostle Peter made by Mark, and forming the chief source of our present gospel of Mark.

c) Oral tradition—individual reminiscences, forming additional sources of all the synoptic gospels.

d) The reminiscences of the apostle John forming the essential source of the gospel of that name.

Our present Matthew is generally held to be based largely on Mark and the original Matthew, and Luke is also held to have employed Mark and the original Matthew as his chief sources.

28. On the basis of these chief sources, then, what assurance have we that in the four gospels we have a credible record?

The assurance, that the gospels substantially as we have them, contain materials dating from apostolic times and derived in large part from men who themselves were companions of Jesus, and that these sources were employed by men who intended to give a true picture of Jesus.

IV. THE POSITIVE EVIDENCES OF THE TRUSTWORTHINESS OF THE GOSPELS

29. Are there any positive evidences of the trustworthiness of the gospels?

Yes, there are many. They are of two sorts, external and internal.

30. What are the external evidences?

There are four lines of these evidences: (*a*) non-Christian testimony; (*b*) the existence and records of the Christian church; (*c*) letters of companions of Jesus; (*d*) letters of Paul.

a) *The non-Christian testimony.*—While this is quite meager, and some of it is open to the suspicion of interpolation and spuriousness, yet it is attested by some of the most trustworthy of ancient writers[5] that in the early part of the first century there lived in Judea a man, Jesus by name, known also as the Christ, who was put to death in the reign of Tiberius, under the procuratorship of Pontius Pilate; that from him there took its rise a religious sect, who worshiped him, and took his name, being called Christians; and that this sect spread abroad as far as Bithynia and Rome.

5 Josephus, *Antiquities*, XX, ix, 1; XVIII, iii. 3; XVIII, v, 2; Tacitus, *Annals*, XV, 44; Pliny, *Epistles*, X, 96; Suetonius, *Life of Claudius*, chap. 25; *Life of Nero*, chap. 16.

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b) *The existence and records of the Christian church.*—There is in existence today, nearly nineteen hundred years after the death of its reputed founder, an institution composed of those who believe in the Christ, and calling itself after his name, whose history and whose present influence demand a mighty cause. The record of Jesus of Nazareth, as we have it in the gospels, furnishes us with an adequate cause for the history and existence of the Christian church, and if that record be taken away, we are left without anything that can in any way begin to explain the origin and development of that church.

c) *Letters of companions of Jesus.*—These letters were written by James, Peter, and John. Modern criticism has questioned them all, but 1 Peter and 1 John are regarded as genuine by a large number of critical scholars. What have these to contribute to the biography of Christ? If the data found there coincide with the testimony of the gospels, then we have an external evidence of the trustworthiness of the gospels. (1) Peter claims to be an eyewitness to the following facts concerning Jesus: his sinless life (2:22; 3:18); his sufferings and death (1:11–19; 2:21–24; 3:18; 4:1); his resurrection (1:3; 3:18, 21). Frequent appeal is made to his patience, and constant recognition of him as Lord by Peter and his fellow-Christians is shown. (2) John, the author of the first epistle, explicitly claims personal acquaintance with Jesus (1:1–3); he refers to his coming in the flesh (4:2; 3:8; 4:9, 10, 14; 5:20); to his sinlessness (3:5); to his death (5:6; 1:7; 12:2; 4:10).

Thus the main outlines of the gospel record are found to be the same as those drawn by the companions of Jesus whose letters we have, and the agreement found here leads us safely to infer that the rest of the record is, in the main, thoroughly reliable.

d) *Letters of Paul.*—After a century of criticism, these seven letters are with practical unanimity admitted and maintained by scholars as genuine letters of Paul, viz.: 1 Thessalonians, Galatians, 1 and 2 Corinthians, Romans, Philippians, and Philemon. Concerning these letters there is not even such doubt as exists concerning 1 John and 1 Peter. These documents are, moreover, nearer to the actual life of Jesus than any others that we now have, and their authenticity is established more firmly than that of any other early Christian writings. What do these letters of Paul reveal con-

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cerning Jesus? He was born of a Jewish mother and was a descendant of David (Gal. 4:4; Rom. 1:3; 9:5); his personal ministry was among his own people, the Jews (Rom. 15:8); in character he was meek and gentle, a servant of God, obedient to his will even to the point of surrendering himself to die (2 Cor. 10:1; Rom. 15:3; Phil. 2:8); he was free from sin (2 Cor. 5:21); he taught the mutual bearing of burdens (Gal. 6:2); he forbade divorce (1 Cor. 7:10); he taught the principle that preachers of the gospel should live by the gospel (1 Cor. 9:14); he instituted the Lord's Supper (1 Cor. 11:23–25); his death was the work of the Jews, but at the hands of the Romans; he was crucified and died on the cross an ignominious death, yet not for any evil he had done; he knew no sin, but died on behalf of sinners; nor did he die unwillingly; he gave himself, recognizing it as God's will for him (1 Thess. 2:15; 4:14; 5:19; Gal. 1:4; 2:20, 21; 3:1, 13; 6:12, 14; 1 Cor. 1:23; 2:3, 8; 5:7; 8:11; 11:23–26; 15:3; 2 Cor. 5:15; 13:4; Rom. 3:25; 4:25; 5:6, 10; 6:3; 8:32, 34; 14:9, 15; Phil. 2:8; 3:10, 18); on the third day he was raised again and appeared to Peter, then to the Twelve, then to above five hundred at once, of whom the greater part were then living when 1 Corinthians was written; then to all the apostles; and last of all to Paul also (1 Thess. 1:10; 4:14; Gal. 1:1; 1 Cor. 9:1; 15:4–8, 12–23; 2 Cor. 5:15; Rom. 1:4; 4:24, 25; 6:4, 9; 8:11, 34; 10:9; 14:9; Phil. 3:10); it also appears that Jesus had been understood to say that he would return from heaven whither he was believed to have gone after his resurrection (1 Thess. 1:10; Rom. 8:34; Phil. 3:20; cf. 1 Thess. 4:15–17).

While there is no reference to his miracles or parables, no account of his missionary journeys, yet there is frequent reference to the great central facts of his life. The figure of Jesus stands before us here with self-consistency and clearness. The main facts of the gospels are certified to by the unimpeached testimony of one who was of Jesus' own nation, born in almost the same year, a resident of Jerusalem after Jesus' death, an unprejudiced witness, or, rather, one who at the beginning was bitterly prejudiced against him and his claims, whose testimony is, therefore, all the more significant.

Thus by the testimony of Jews, gentiles, and Christians, by the evidence of historians of the first early part of the second century, of

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well-authenticated letters written not far from the middle of the first century, the great cardinal facts respecting Jesus as a historical person are established beyond shadow of reasonable doubt.

31. What are the internal evidences of the trustworthiness of the gospels?

a) Luke's statement (1:1–4) indicates his intention to use with discrimination and accuracy the best sources at his command, which he believed to be based upon the testimony of eyewitnesses.[6] From the purpose of his gospel—to put Theophilus in possession of the exact facts of Jesus' life as far as he could determine them by painstaking labor—it is but just to assume, until it is disproved by evidence, that his sources were of the character which he ascribed to them, and that in his gospel we shall find the result of a discriminating judgment. This places the stamp, not of absolute correctness, but of the approval of an intelligent and honest writer of the first century, substantially upon the following material: (1) the gospel of Mark; it is now generally admitted that Mark was one of the principal sources of Luke; (2) that part of the gospel of Matthew which is common with Luke; (3) that which is peculiar to Luke's gospel.

b) Respecting the matter peculiar to Matthew we have no statement of the first evangelist himself, nor can the statement of Luke's preface be made to apply to it directly. But it is highly probable that precisely this material, found only in Matthew's gospel, is, so far at least as it consists of sayings of Jesus, derived from that original gospel of Matthew of which Papias speaks. And it is precisely these sayings that perhaps of all the recorded utterances of Jesus commend themselves most strongly as his by their originality and profound moral insight.

c) The teachings of Jesus as recorded in the synoptic gospels cannot reasonably be ascribed to any other person, or group of persons, in the age in which the gospels arose. By their simplicity

[6] It is worthy of note, however, that, though Luke's investigation referred to in the words, "having carefully traced out the course of all things from the beginning," presumably extended over the whole scope of his book, yet by characterizing those from whom the gospel narrative was originally derived as those "who from the beginning were eye-witnesses and ministers of the word," a phrase which designates not two classes but one class fulfilling two qualifications, he in effect limits his claim to possess gospel sources based on eyewitness knowledge to the public career of Jesus.

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of expression, coupled with keenness of moral insight and breadth of horizon, they require as their author one greater than scribe, or rabbi, or apostle, and can be accounted for only as proceeding from a great personality, such as the gospels tell us Jesus was.

d) Here and there throughout the gospels are evidences furnished by words, references, and narrations that wear the unmistakable marks of trustworthiness. Of slight, yet significant, weight when viewed singly, when linked together they constitute a strong chain of favorable evidence for the historicity of the gospels. Such are the following: (1) The occurrence of names and designations of our Lord which in the second century had become obsolete, i. e., "Jesus," "Son of man;" names which were later superseded almost entirely by the word "Christ." (2) The correctness of geographical references, and of all references to both Jewish and Roman customs and history. (3) The unhesitating and frank exposure of the weakness and failings of the Twelve; their slowness in apprehending the meaning of the parables, the failure of their faith on critical occasions, the worldliness of their ambitions, their wrangling, the abandonment of their Lord. The thing as it happened is told with no attempt at evasion, or justification. Men are not likely to invent anecdotes to their own discredit.

e) The crowning evidence, however, is in the character of Jesus as revealed in the gospels. The four portraits of Christ drawn by different men, while they differ in many details, are yet one. The character of Christ revealed in them is so far superior to any known to history that he cannot be the creation of these narrators; they could not have invented him. To have imagined such a perfectly complete and symmetrical character without an actual life like that of Jesus from which to draw, would be a miracle beyond belief.

32. What, then, is the net result of this twofold evidence?

Accepting on authority what all competent authorities agree in accepting, we reach the firm conviction that the gospels were written by men who intended to tell only the truth; that they had access to sources of information in the main trustworthy; and that, therefore, we have in the gospels a substantially correct record of fact; especially that we have in the Jesus there portrayed a historical character.

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33. In order to be trustworthy, then, must every statement found in the gospels be literally true?

No. All the narratives in the gospels are not of equal historical value. Careful and reverent study must sift the material as we have it, and determine what, if any, unhistorical elements have found their way into the record. There are differences between the gospels in their reports of Jesus' teaching. But these very differences can be so used as to yield us a more accurate knowledge of this teaching than could be gained from one gospel alone. Neither diversity of report nor inaccuracy can obscure the surpassingly significant story of Jesus' life given us in the gospels.

34. It is pertinent then to ask: What is it that we seek in the gospels?

It is acquaintance with Jesus Christ. A careful survey of the evidences previously cited reveals that the gospels, as we have them, present us with an undeniably lifelike portrait of Christ, and also with so accurate a report of his words that we can form a true estimate of his teaching. The Christ of the gospels is the supreme fact of history, and upon his words and work, substantially as found in our gospels, we can confidently build.

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THE LATE DR. A. B. DAVIDSON AS PREACHER AND ESSAYIST[1]

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Dr. Davidson lived and worked during a period when biblical criticism made great advances both as to point of view and results; or, in other words, a time when the work of previous generations was beginning to exercise a powerful influence on the student of Scripture. He was quite well acquainted with what was going on in his own field, but was afraid of overhasty movement, and was content to move slowly from stage to stage. He seems in many cases to have stimulated his students more by suggestion than by actual statement. The result is seen in the two volumes on Old Testament prophecy and Old Testament theology that have appeared since his death. It is not likely that their author would ever have published the lectures contained in those two volumes in their present form, as they give us, not the final, finished treatment for which he longed, but a series of efforts in which the old and the new appear side by side, waiting for fuller harmony.

Considering the three volumes now before us as a whole, we feel something of the same impression; but in this case each sermon or essay can be regarded as a separate and completed product, expressing the fragment of truth suited to the particular circumstances.

Let us deal, then, briefly with the essays first, reserving the greater part of our article for a study of the preacher. Dr. Davidson had all the qualities necessary for a great essayist: thoroughness of information, clearness of thought, beauty of expression. These three essential powers he shows in many various ways by his lucid definiteness, his fine discriminations, striking contrasts, and apt illustrations. Where the subject admits of clear, simple treatment, Dr. Davidson's essays reach a condition of clearness, strength, and beauty that is well-nigh perfect. The essay on "Arabic Poetry" (p. 254) is an illustration of this. Here the subject is unfolded step by step, gaining in lucidity and force until it reaches an

[1] *Biblical and Literary Essays.* By the late A. B. Davidson, D.D., LL.D., Litt.D., Professor of Hebrew, New College, Edinburgh. New York: A. C. Armstrong & Son, 1902. Pp. ix+320. $1.75.

The Called of God, pp. 336; $2. *Waiting upon God*, pp. ix+378; $2.50. Edinburgh: T. & T. Clark; New York: Charles Scribner's Sons, 1902.

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appropriate and convincing close. In its general arrangement as well as in its minute details this essay is marked by masterly strength and simplicity.

It could certainly never be said of any of his essays, in words which he is reported to have used in criticising a student, that "half might be left out, and it did not matter which half." As a rule, the student may take these essays as models of clear, sober, well-balanced statement, furnished with arguments that are forceful and illustrations that are luminous. Of course, there is abundant room for discussion in the topics treated and opinions expressed; e. g., on such points as that of translation, where Dr. Davidson says: "Our American brethren perform the most curious antics here" (p. 219); or even in the expositions, as, for instance, that of the second psalm, where those who maintain that "thou shalt break them with a rod of iron" is below the Christian ideal, are said to be "too Christian in their sentiments;" and Rev. 12:5; Luke 19:27 are quoted in support of this judgment. These are only specimens of details in exposition about which there must always be room for difference of opinion.

Such things do not lead us to question the strong statement made by Professor Paterson:

> To the accuracy and taste of a finished linguist, Professor Davidson added the deep insight of a philosophic thinker and the spiritual intensity of a large-hearted Christian.[2]

But we are compelled to note that, so far as we can gather from these essays, the "philosophy" was not in all cases thoroughly applied to the interpretation of history. For example, of the Old Testament apocrypha it is said:

> It is not biblical. It has no historic place in the Jewish canon. Certainly in these days it has tremendous interest. It comes to us as the only utterances out of that dark night which came down upon the Jewish church when it slept for four hundred years, and awoke, and arose, and found itself Christian.[3]

No one will now maintain that this sentence does anything like justice to one of the most important periods in the history of the world, when the Jewish church fought for its very life, and the conflict of Hebrew with Hellenic modes of thought prepared the way for a new intellectual and spiritual world. But does it even harmonize with the teaching of the next paragraph in which we are told that "in God's procedure there came no sudden starts. Imperfection orbs slowly into perfection;" and where we are warned rather than invited to study this great period, just because our ears are vexed with "origins" and "antecedents"?

[2] Preface, p. viii. [3] *Essays*, p. 4.

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We may be reminded that the form of many of these statements would have been changed had Dr. Davidson lived to revise them himself. That is quite probable, and it constitutes a difficulty for the reviewer. Dr. Davidson's mind, as we see from other passages, was of the judicial type. When he reviewed a new book by an "advanced critic," he was very keen to see the weaknesses and excesses in the presentation of the case, but at the same time the strong points were, if not eagerly accepted, slowly acknowledged. Hence outsiders were often surprised to discover that a man so conservative in temper had advanced so far along a particular path. As an illustration, consider carefully the analysis of the book of Isaiah given in the "Temple Bible" edition.

In the "Biographical Introduction" (p. 41) of *The Called of God*, we read: "Davidson was a preacher *malgré lui*." With almost as much truth it might be said that he was a philosopher in spite of himself. We all admire his philosophic gifts, but we are not surprised to read that "his distrust of philosophy and its methods lasted to the end, and was often sarcastically expressed." Would it be unfair to call the man who indited the following passage a critic in spite of himself?

> May we not hope that criticism will have its day, and that some of us may live to see it as much a matter of the past as some of the subtle doctrinal discussions of the Middle Ages or the seventeenth century? Will the time not come when men will care little who was the author of documents, when the question asked will not be, whether Paul or Apollos or Cephas was the author of an epistle, but whether the epistle contains sound advice?[4]

Certainly, the general truth he is enforcing is clear enough, that "the pedantry of exact scholarship" may injuriously affect a translation. But, surely, we do not sigh to be rid of criticism, if it is such a process as is indicated in the definition found in *Biblical and Literary Essays* (p. 320):

> Criticism is the effort of exegesis to be historical. The effort can never be more than partially successful. But though there may be many failures, the idea of historical exegesis is valuable because it gives us the right idea of Scripture which is the reflection of the presence of the living God in human history.

And the thoughtful Bible student only wishes to have these questions of authorship and date answered because he expects through such answers to have light cast upon the documents. Does not the real life of prophetic teaching and the sound advice of an epistle appear in a clearer light when we understand the historical circumstances in which they had their origin?

Speaking upon the question whether the great sermon beginning with Isa., chap. 40, was written almost two centuries before it was needed,

[4] *Essays*, p. 218.

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Dr. Davidson declared: "That is a question, however, which does not in the least affect the meaning of the prophecies."[5] The fact is that Professor Davidson did regard such questions as important in their own place, but he would not yield them the supreme place that some claimed for them. This was his temperament right through. He always saw the two or more sides of a question, and he was anxious to do full justice to any view, but at the ame time to limit and qualify it so that it should not run to "the falsehood of extremes."

This quality comes out in his sermons, and gives rise to many a thoughtful, carefully balanced statement, of which we can quote only one or two:

> It is not always easy to say whether silence on religious subjects be a good sign or a bad. If you cannot draw a man into conversation at all on these things, there must be something wrong. Yet too ready speech may be only a proof of a shallow mind that is too superficial to feel the hollowness of speaking about that of which it has no experience.[6]

The popular preacher, even at his best, seizes a fragment of truth and presses it home with impetuous zeal, allowing in the meantime other aspects of truth to take care of themselves. That is a needful kind of service, and if Dr. Davidson had been called to the regular ministry, probably his preaching might have been modified in this direction by the pressure of actual circumstances. Surely, we are justified in thinking thus when we find in these occasional sermons all the qualities that go to make up the most effective kind of preaching: good homiletic arrangement, cogent argument, vivid imagination, poetic expression which at times takes on a little rhetorical exaggeration, and, above all, keen sympathy with the spiritual needs and struggles of men. He seems to settle this matter himself, when he says:

> The rationale of the preacher is that he is a man. His position as a member of that unity, the human race, accounts for his declaring the "Good Tidings" to them. The gospel quickens the feelings arising out of this position.[7]

He was certainly a man who felt the pressure of life's mystery, who hungered for the revelation of God, and who was, moreover, gifted with noble powers as an interpreter and expositor. His work was to be a teacher and guide of preachers, and in that line he had a very rich, full career.

[5] *Waiting on God*, p. 4. On p. 357 of the same volume we have the more correct statement that "the prophets all stand amidst the circumstances of human life and the conditions of the world surrounding them in their own day. It is these that they survey."

[6] *Waiting on God*, p. 72; see also *The Called of God*, pp. 94, 223, 305.

[7] *Essays*, p. 292.

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The sermons that are here given are of the kind that the church needs, in that they are thoroughly exegetical and expository in the best sense; and because of this they abound in thoughtful suggestions which are strictly applicable to the religious life of our own time. One quotation from this class of passages must be allowed:

> Hence the helps which weak faith tries sometimes to create for itself in the shape of tents, retreats, religious conferences, withdrawals from public life, and other appliances. These things are a confession that faith is weak and struggling for existence. They are like the stimulants administered to one that is sick, in order to keep up the vitality. One in robust health does not need them. And they are useful only on the first or second occasion on which they are tried, but positively mischievous when resorted to habitually. For, in addition to their making religion depend on these stimulants, one observes that such conferences continually tend to decline; and the world gets hold of them, and infuses its own spirit into them; and they become mere gatherings of what is called, with unconscious sarcasm, the religious world; and are stages on which the love of pre-eminence and the other passions of human nature play their part, with as little disguise as they do on mere secular platforms.[8]

Many other passages might be quoted or references given showing originality of treatment, subtlety of analysis, vivid description of passion or conduct, and a habit of dwelling upon the neglected or unsuspected aspect of a subject; but for these we must refer the student to the discourses themselves, and especially to the biographical sermons in the volume entitled *The Called of God.*

One word must be said in conclusion, and in saying this word we would not like to incur the reproach of ungraciously complaining because the life of a great man was not different in its character and tone. We are thankful for the life as it was, and appreciate the service rendered as one of God's great gifts to our generation; but our subject is scarcely finished unless we point out that Dr. Davidson's sermons do not contribute very much to illuminate the question of how far and in what way the results of modern criticism can be applied to preaching on Old Testament subjects. In the volume *Waiting upon God*, out of the fifteen sermons only four are on Old Testament themes. Of these four, one treats Ps. 51 from the point of view of the Davidic authorship; the other three are masterly expositions based upon the most recent scholarship. In *The Called of God* eight out of thirteen sermons are subjects chosen from the Old Testament. The two remarkable discourses on "Saul's Reprobation" and "Elijah's Flight" are among the noblest specimens of Dr. Davidson's preaching gift. In several of these discourses we see the Old Testament specialist bringing

[8] *The Called of God*, p. 69.

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out of his treasury things new and old for the edification of the church, and we are glad to have one more proof that technical scholarship need not unfit a man for public teaching. At present many are asking: What effect is criticism likely to have upon preaching? Suppose the views presented in the latest critical commentaries are in the main correct, in what way must the preacher now handle the Old Testament histories so as to be frank with his hearers, do justice to his own "exegetical conscience," and bring out powerfully the permanent spiritual truths? That question must be faced by those whose business it is to give sane and helpful guidance to young preachers. A man of Dr. Davidson's abilities could have made a valuable contribution toward its settlement, and he does approach the subject in the essay on "The Uses of the Old Testament for Edification;" but what he is mainly concerned with there is to show that criticism has not touched "the doctrines of the faith." A preacher may be convinced that the fundamental truths on which the spiritual life rests are unshaken, and yet may be perplexed as to the best way of using for edification the stories in which the faith of the Hebrew people is embodied. Each generation of preachers must face its own questions, and while we give thanks for the great gifts of the men who are gone, we may cherish the faith that to devout, diligent students there will be given increasing light in the attempt to make the record of God's past dealings available for the church of our own time. But, in order to do this, we must surely believe that in the realm of criticism also there is no real loss; if the new view is true, then it is for us better than the old, not only more correct, but also more useful. Suppose, for the sake of illustration, that Isa., chap. 40, is a product of the Exile period, and that Ps. 51 is by a poet of the same or a later time. It must be important for the preacher to understand this, as the best preparation for vivid exposition is the preacher's own realization of the circumstance that gave meaning and appropriateness to these great utterances. One can only regret that some of the statements found in these volumes tend to obscure the professor's own great saying, that criticism is the effort of exegesis to become historical, and by becoming historical to find the ways of God in the life of man.

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Current Opinion

The Passing of Semi-Hypnotic Sermons

In the *American Journal of Religious Sociology and Education* for August Professor Klein, of the State Normal School, Duluth, Minn., records the results of the questionaire on the effect of a sermon on a congregation. Of thirty answers 50 per cent. indicate an emotional response. Altogether the replies indicate that the sermon has lost much of its stimulating power because of the lessened authority of the clergy. This lessened authority is the basis of what Professor Klein calls the suggestive and semi-hypnotic power of the sermon. While this may be an interesting conclusion, the really serious matter in the answers given by the investigation is the fact that sermons do not get hold of the real life of the people. With the working-men on the one side and the cultured classes on the other, are we not in danger of making our preaching simply an appeal to religious persons whose income runs from $600 to $3,000 a year? The real preacher will have a message for other people than these, and he will not need to rely on semi-hypnotism either. To our mind our psychological friends are rather overworking adolescence and hypnotism in religion.

The Religious Individualism of a Socialist

In a recent address delivered by a prominent socialist in Chicago occur these words:

I have no church connections, and because I have no church connections, it might be inferred that I have no religious convictions. Yet the differences in religious opinion between myself and my friends of the churches are probably neither so numerous nor so radical as might be imagined. In the final analysis, our disputes would hinge, I think, chiefly upon questions of ecclesiasticism. For I reject what my friends of the churches are pleased to call their spiritual authorities, and rest my religious faith upon what I am pleased to call my own perceptions and my own reason.

These words do not refer to socialism, but rather to the general religious attitude of the speaker. They deserve careful attention on the part of ministers, because they represent an attitude of mind which is by no means uncommon. In fact, one of the large problems that face organized Christianity today is the utilization of religious forces which exist outside of the church. It will not do to say that a failure to join the church is *prima*

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facie evidence of badness. There are few people nowadays who would hold such a view as that. In fact, in some cases men are undoubtedly kept from joining the church by excessive honesty. They do not want to be understood to profess more than they actually believe or can live. At the same time, religious men and women ought to be in the churches. Standing as individuals, their influence is dissipated. Joining with an organization, they can aid interests to which they really are devoted. As most of us are coming to see, a church is not intended to be a theological class where everybody believes exectly alike, but an organization in which the faith and good impulses of the individual may be strengthened and enlarged by co-operation. We join the church, not to be saved, but to save.

The Origin of the Sign of the Fish

Professor Pischel, the famous Sanskrit scholar, prints a very learned paper in the *Proceedings of the Royal Prussian Academy of Sciences* at Berlin, philosophical-historical section, 1905, pp. 506–32, in which he maintains that the fish as a symbol of Christ, the Savior, had its origin in India. The fish which saved Manu, the progenitor of the human race, is considered the god Brahman, or mostly as Vishnu. From the worshipers of Vishnu the symbol was adopted by the Buddhists, who communicated it to the Christians in Turkestan, whence it spread to all the world of Christendom. The fish as a symbol of good luck can be traced in India as far back as the fifth century B. C. But do likenesses always imply genealogical descent?

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Exploration and Discovery

At a recent sitting of the Vorderasiatische Gesellschaft, Professor Hugo Winckler offered some interesting remarks on the excavations of the French archæologists in Susa. The most important of the recent results in Susa are to be found in an inscription in an entirely new script, the elements of which are not wedges—an inscription which is arranged in vertical columns beneath two columns of old Babylonian cuneiform. As the upper inscription deals with a king who is known to have ruled at the beginning of the third thousand years before Christ, it is highly probable that the unknown script is to be dated in the same age. We thus stand in the presence of a problem involving a new system of writing for a period of the remotest antiquity. Since the discovery of this singular inscription the French excavators have turned up a great number of clay tablets bearing writing of the same character. These tablets, in view of their form and the great quantities in which they have been found, are evidently business documents. Whether this be the script writing of the Babylonians, or the first examples coming under our notice of a more ancient method of writing from hither Asia, to which possibly the early Babylonians owe their system of writing, is a problem of which nothing can yet be said. It is possible that we stand here on the threshold of new revelations from a remote age and an earlier civilization than that of the earliest Babylonian kingdoms.

The French archæologist, Gayet, has been continuing his excavations in Antinoë, with great success, and an exhibition of his discoveries has recently been held in Paris. These discoveries, which date for the most part from the Græco-Roman and Roman ages, are of great importance to classical archæologists, and among them are found survivals of important branches of classical art which are very scantily represented in the lands to which they owe their origin.

In the suburbs of Jerusalem, on the property of the Syrian Orphan Asylum, an ancient tomb containing inscriptions has recently been excavated. It belongs to a time when Aramaic and Greek were spoken, side by side, in Palestine—that is, probably in 300 to 600 years after Christ. As the tomb had been undisturbed, the objects found in it and the inscriptions are of some importance. It belonged to a family named Basani, which probably came from Beisan to Jerusalem. The Syrian Asylum has had the tomb and the stone sarcophagi photographed, and duplicates of these photographs can be secured.

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The Institute of Sacred Literature

A WORD TO SUNDAY-SCHOOL SUPERINTENDENTS

The Sunday-school superintendent of today is confronted with a task which far transcends in difficulty that imposed upon the superintendent of former years.

The agitation in the Sunday-school field through which methods of work and new materials for instruction are coming to be demanded by parents and teachers alike finds the superintendent who is not personally in touch with educational work, and is likely to be a man with heavy business cares, at a great disadvantage. Teachers expect him to lead, when he himself needs to be led. Parents expect him to introduce the methods of modern education, when he himself is not an educator and has no more adequate knowledge of the proper methods than the parents who urge him. It is not strange that progress is slow in the educational aspect of the Sunday school.

There is, however, the possibility of bringing the knowledge of sound principles of education which may be applied to religious instruction to even the most unpromising fields, through the many books now coming from the hands of those who are diligently studying the problems of religious education. Twenty such books might be mentioned, bearing upon the Bible, Sunday-school organization, psychology, pedagogy, child-study, and the like. In this wealth of readable material lies one solution of the perplexing problem of the weekly teachers' meeting. The failures to maintain such a meeting are so largely in excess of the successes that one hesitates to suggest what may prove another failure. But has not failure been largely due to lack of definite purpose, or to a method which suppressed rather than stimulated growth on the part of the teacher?

Such a meeting should not be held for the discussion of the lesson for the following Sunday. A competent teacher can much more profitably use the time in personal study, with the needs of his own class in mind, than to listen to a general exposition of the lesson upon which he himself has spent no labor or thought. A meeting of that sort is likely to produce laziness rather than industry in teachers. If, however, some general educational work can be carried on from week to week, a real advance in the quality of the teaching may be expected, many questions connected

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with the administration, religious life, or the social work of the school may be discussed, and an *esprit de corps* among teachers and officers may be established which will go far toward stimulating better teaching and more effective organization.

No superintendent or teacher, however, wishes to try to read many books in any one year. The better plan is to take some well-outlined course and keep within its limits. The religious-education course of the Institute of Sacred Literature, with its postal bulletins containing résumés, questions, and suggestions, was planned with some such use in mind.

The books can be purchased by the school, and used in common, becoming at the end of the year a contribution to a permanent teachers' library; or they can be purchased by individual teachers or groups of teachers, or borrowed from local libraries. The reading of only one book a month is suggested, and a few sets of books would therefore supply a much larger number of teachers. Since every alternate month is devoted to reading a book of the Bible, only five modern books are read during the year.[1] The reading of some one or more of these books could not fail to provide new material for thought and application.

The Institute reports at this time that those who have thus far registered for this reading course are largely ministers, although the course was announced for laymen. Why wait for this sort of knowledge to sift down through the pastors to the people? The books are not technical, but interesting and readable. Even one such book read in a year is better than none at all, and the appetite for sane popular literature upon religious matters will grow by cultivation. There should be a thousand persons at work reading the first book on this course, Dods's *The Bible, its Origin and Nature*, before the month is ended.

[1] The details of the course were fully described in the September issue of the *Biblical World*. Full information will be furnished on application to the Institute of Sacred Literature, University of Chicago.

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Work and Workers

HANS H. SPOER, Ph.D., has been appointed instructor of Hebrew and Old Testament studies at Meadville Theological School, Meadville, Pa.

PRINCIPAL FAIRBAIRN, of Mansfield College, is to visit the United States about the holidays, in order to deliver the Deems lectures at the University of New York.

THE project of calling Professor Delitzsch, of Berlin, to America to lecture upon Babylonian religion has again been taken up, and reports from Berlin indicate that Professor Delitzsch is inclined to accept the call.

REV. CALVIN GOODSPEED, D.D., formerly of McMaster University, has accepted the chair of systematic theology, apologetics, and polemics in Baylor University, Waco, Tex. He is succeeded in McMaster University by Rev. E. M. Keirstead, of Acadia College, Nova Scotia.

ROSS G. MURISON, B.D., Ph.D., for nine years lecturer in oriental languages in the University College, Toronto, died in that city on September 4, at the age of thirty-nine years. He was the author of the well-known Bible-class primers, *History of Babylonia and Assyria* and *History of Egypt*, and was a successful and greatly beloved teacher.

REV. WARREN J. MOULTON, who has recently been appointed professor of New Testament exegesis at Bangor Theological Seminary, is a graduate of Amherst and of Yale Divinity School. He received his Ph.D. from Göttingen in 1898, traveled and studied in Palestine for some time, and was a member of the biblical staff at Yale for four years. Dr. Moulton's knowledge of Hebrew and Syriac, and his familiarity with the results of the best scholarship, should make him an important aid to the cause of New Testament work in America.

THE Union Theological Seminary for 1905–6 offers a variety of extension courses for lay students, under the direction of Rev. Richard Morse Hodge, D.D. The subjects include the life and teaching of Jesus, life and teaching of Paul, history of Israel, and literature of the Old Testament. A special feature is the course in Sunday-school instruction consisting of the practice of modern educational methods in the Sunday school. The subjects will embrace manual methods of instruction and story, history, literature, memory and worship work, and school organization, manage-

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ment, architecture, and equipment. This is a most interesting and encouraging sign of real progress in religious education.

THE past summer has shown further advance in the development of ministers' institutes. Not only have there been great gatherings, like that at Winona Lake, but different denominations have carried on more or less formal meetings for the instruction or the inspiration of their clergy. The Methodist Episcopal Church South is the leader in this new and highly important educational advance. At Fayette, Mo., Georgetown, Tex., and Nashville, Tenn., were held institutes, the total attendance of which amounted to several hundred ministers. The sessions of these institutes are devoted to serious study of religious subjects and method, and are altogether a source of inspiration to more earnest intellectual and spiritual life.

THOSE planning to visit Palestine the coming season will be interested in the information that the Turkish government has constructed a railroad from ed-Dera'a (Edri) to Damascus. This line parallels the road from Mezerib to Damascus, but runs through a much more interesting region of the Hauran. At ed-Dera'a there are to be a large station and a hotel. The line runs south to the edge of the Arabian Desert. Petra can be reached by a day's journey. Some of the finest ruins in eastern Palestine are also now made easily accessible. As yet it requires a special permit from the authorities to ride upon the road, but it is to be hoped that this liberty will be increased. With this line and that from Haifa to Beisan it is now possible to visit most of the interesting sights in eastern Palestine which hitherto have been hardly within the reach of the ordinary tourist.

HOW to conduct a city Sunday school in the summer is a problem that grows more and more perplexing as the habit of taking a vacation becomes more common. An experiment made the past summer by a Sunday school in Chicago is worth recording as a suggestion to other schools which have the same difficulties. The maintenance of class organizations being impracticable because of the large number of absences both of teachers and pupils, all who were present were combined into a congregation. A form of service was adopted resembling in general that of a church service, but adapted to the age of the pupils, and varied from Sunday to Sunday. In place of a sermon, or of a lesson assigned for previous study, a fifteen-minute address was given by some officer of the school, or other speaker, the successive addresses constituting a series under the general title "Our Creditors." On the card announcing the series of addresses were the quotations: "I am debtor both to Greeks and

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Barbarians, both to wise and foolish"; "Render to Cæsar the things that are Cæsar's, to God the things that are God's"; "Render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor"; "We are the heirs of the past: we are debtors to the future." The following is the list of subjects: "Our Country," "Our State and City," "Our Homes," "Our Bible," "Our Church," "The Nations of the World," "Our Fellow-Men," "The Sabbath Day," "Ancient Civilizations," "The Hymns of the Church," "Our Public Schools." The arrangement of the topics was in part controlled by the wish to connect the first address with the Fourth of July, and the last with the opening of the public schools. It was felt by the officers of this Sunday school that, if children were informed of their inheritance from the past, and impressed with their duty of handing down to future generations the privileges which they enjoy, they could not help but grow up thoughtful and useful citizens of this great republic.

In connection with the installation of Dr. Edmund J. James as president of the University of Illinois, October 17, 18, 19, a conference has been held on the religious and moral education in state universities. It is a fact of no little significance that now, for the first time, it should be thought fitting to include in the installation of a college president a conference of such importance. Professor Shailer Mathews, of the University of Chicago, was the presiding officer, and among the speakers were Professor Kelsey of the University of Michigan; President King, of Oberlin College; President Bryan, of Indiana University; and Rev. Jenkin Lloyd Jones, of Chicago. The list of topics discussed is so suggestive that we attach it entire: (1) "Within the limits set by our separation of church and state, what religious education may be undertaken by state universities?" (2) "What, if any, are the legal limitations?" (3) "What attempts have already been made?" (4) "Shall this training be delegated to the indirect efforts of teacher and student, or shall it be assumed as part of university instruction?" (5) "What place may the English Bible have in the curriculum of state universities?" (6) "The attitude of the church toward the religious life of students at state universities." (7) "The obligations of the church." (8) "The opportunity of the church at state universities." (9) "What denominational objections, if any, exist?" (10) "Shall responsibility be delegated to the Christian associations?" (11) "What methods of religious oversight have been undertaken by the church?" (12) "Is the interest of the church in religious education in the state universities incompatible with loyalty to its own schools?"

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Book Reviews

The Religion of the New Testament. By Dr. Bernhard Weiss, of the University of Berlin. Translated from the German by Professor George H. Schodde, Ph.D. New York: The Funk & Wagnalls Co., 1905. Pp. 431. $2.

The present volume by Professor Weiss seeks to fill the gap which has been altogether too obvious between biblical and systematic theology. The older systematic theology was scriptural in that it built up its doctrines by the use of Scripture. Its methods, however, are seen to be too atomistic and too oblivious to the historical elements of a progressive revelation. Biblical theology, on the other hand, is so exclusively a historical discipline as to be indifferent to all normative processes. The systematic theologian is interested in truth, but has been weak in biblical theology. The biblical theologian has been interested in an objective presentation of the content of biblical thought in its historical relations, but has stopped short of such a presentation as always compels the assent of the reader. It is because of this divorce between the two disciplines that the modern theological movement has turned very largely from the Scriptures to psychology. As a result the teachings of the Bible have been disregarded, recast, or thrown out of perspective, almost as arbitrarily as by the older textual treatment.

There is no man better able to bring about a *rapprochement* of the two disciplines than Professor Weiss. His present volume is by no means a mere reworking of his great treatise on biblical theology. It is rather an attempt to present to thinking Christians the underlying unity in the New Testament thought. As he distinctly states in his preface, his purpose is not to "construct a theological system and then try to prove it from the Scriptures, but rather, to permit the Scriptures to speak for themselves." In pursuance of this purpose he has given us a work which is of singularly good perspective, and of real value as an epitome of the common material of the New Testament.

The real purpose of the religion of the New Testament, Professor Weiss very properly says, is to lead men to revere the fact of the incarnation and to imitate the Christ. In view of this conception of his task, one naturally turns to the author's treatment of Christology. Professor Weiss is not ready to accept the infancy narratives at their face-value (p. 192), and insists that it is not necessary to believe them in order to

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have faith in the eternal divinity of Jesus. He will leave it to criticism to pronounce upon them, though a criticism, as he insists, more unprejudiced than that which is generally in evidence. He distinctly recognizes the limitations of Jesus, insisting that the gospels do not assign to him a higher knowledge than goes beyond the limits of his times and surroundings (p. 197). "Nothing is more certain than that the gospels do not ascribe to him perfect omniscience during his career on earth" (p. 198). But this recognition of the more than merely physical limitations of an incarnation is farthest possible from a denial of the divine nature in Jesus. This appears clearly in his treatment of the atonement. Without attempting to construct a systematic doctrine, Professor Weiss presents in a singularly illuminating way the place of sacrifice in the Old Testament religion and the parallelism between such a concept and that of the Pauline exposition of the death of Jesus.

Yet the book is hardly the work of the present day. In a singular way it dates, as the author says, from fifty years ago. With all his splendid exegetical and critical qualities, Professor Weiss does not write in the spirit of the historian. To appreciate this one has but to compare his work with that of Wernle. Each supplements the other, but neither is strictly constructive. To Professor Weiss the messianic and Logos interpretations of religion are not forms of thought, but actual realities (pp. 252 ff.), and he often fails to distinguish between the enveloping concept, or vocabulary, and the permanent truth. But this is the only serious general criticism one feels compelled to pass upon what is, in fact, a remarkably able work.

S. M.

The Old Testament Story. By MARY W. BROWNSON, Vol. I, "The Patriarchal Age;" Vol. II, "The Development of the Nation;" Vols. III and IV in preparation. Boston: W. A. Wilde & Co. Each, $0.75.

The writer of this series has undertaken, in a most devoted and conscientious spirit, the task of weaving into a continuous, and supposably more attractive and readable, form the history and story contained in the Old Testament, for the purpose of familiarizing young people with the facts of the history as a basis for future study. The author writes from the most conservative position, but, granting that, to intensify the anthropomorphic character of the conception of God presented in the second creation story, by speaking of him as "bending over the earth" and "fashioning creatures by his own hand," in a literal sense, seems almost

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inexcusable, from a pedagogical point of view. To describe the tones of the voices of Satan and Eve, as is done in the report of their conversation, is to fix in the mind of the child impressions of the story which will detract from, rather than enhance, its spiritual value.

The entire contents of the books of Exodus, Numbers, and Leviticus are represented as given to Moses on the mount, and the sacrificial ceremonial which they contain as fully carried out in the wilderness, the author apparently ignoring the fact that even conservatives agree that this elaborate ritual was not introduced into practice until a later period. The account given in Joshua, rather than that of Judges, is taken as a basis for the history of the conquest.

While the purpose of these books is excellent, it is to be regretted that they should present without discrimination so many statements which children who read them will, as they grow familiar with the biblical literature at first hand, be forced to question as literal history. One cannot afford to ignore, even with young people, the great purpose of the writers of the Old Testament books, namely, to teach religion, and the extent to which this purpose influenced their choice and treatment of historical materials.

G. L. CHAMBERLIN.

THE UNIVERSITY OF CHICAGO.

The Sunday School in the Development of the American Church. By OSCAR S. MICHAEL. Milwaukee: The Young Churchman Co., 1905. Pp. 293. $1.50 net.

The Making of a Teacher. By MARTIN G. BRUMBAUGH. Philadelphia: The Sunday School Times Co., 1905. Pp. 351. $1.50.

How to Plan a Lesson, and Other Talks to Sunday-School Teachers. By MARIANNA C. BROWN. New York: The F. H. Revell Co., 1904. Pp. 93. 50 cents.

Manual Methods of Sunday School Teaching. By RICHARD MORSE HODGE. New York: published by the Author, 1905. Pp. 39. $0.30.

A Syllabus of Religious Education. By RICHARD MORSE HODGE. New York: published by the Author, 1904. Pp. 31. $0.15.

A Syllabus of the Teachings of Jesus. By RICHARD MORSE HODGE. New York: published by the Author, 1904. Pp. 8. $0.10.

The church referred to in Mr. Michael's book is the Protestant Episcopal. The author traces the origin of the Sunday school to the church of England and its daughter, the Protestant Episcopal church in America,

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showing that it was in its inception opposed by the Puritans. He states that Sunday schools were never hospitably treated by any of the Christian bodies in America until after the War of 1812. From this point he outlines the history of Episcopal schools and traces the influences of such leaders as Alonso Potter, George W. Doane, Stephen H. Tyng, and Gregory T. Bedell in the early days, and of Richard Newton and the leaders of the modern Sunday-school commissions later. He gives an adequate and interesting account of the Sunday-school work of a great church which has always espoused warmly the cause of Christian nurture.

It is no exaggeration to say that the book by Dr. Brumbaugh is just now the one most needed in the Sunday-school world. We have had volumes about devices, and books about child-study. This book is on "How to Teach." Its emphasis all through is where the emphasis needs to be laid, upon the trained teacher. The first part of the book is a simple, clear series of lessons on pedagogy; then follow chapters on the "Teacher," the "Course of Study," the "Educational Principles of Jesus;" and finally several wise chapters on the scope of religious education. The illustrative material, the captions, and the arrangement are excellent, and the book is made admirable as a textbook for normal classes by suggestive questions at the close of each chapter. It is to be hoped that the days of hand-to-mouth teaching are passing, and that a book like this, which reaches the very heart of the present problem, will be widely studied.

Miss Brown's *How to Plan a Lesson* is a plea for honesty, reality, and competence in planning the teachings of the Sunday school, with a condensed, helpful chapter of notes from child-study.

Dr. Hodge, in his *Manual Methods of Sunday School Teaching*, gives a practical description of the methods and implements of teaching the Bible by manual methods used in the schools at Teachers' College and Union Theological Seminary. These methods, after they have been pedagogically digested, are bound to be of great service in real religious teaching.

The syllabi by Dr. Hodge are pamphlets of most practical value. The first contains a syllabus of child-study, a model curriculum with a thoughtful series of comments, a summarized study of educational method, a syllabus on Sunday-school organization, and an excellent bibliography; the second, with scripture references and a short bibliography, was used by the author in teaching a course in the English Bible, and it is well adapted for such a purpose.

WILLIAM BYRON FORBUSH.

NEW YORK CITY.

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The Epistle to the Ephesians. By JOSEPH PARKER. New York: A. C. Armstrong & Son, 1904. Pp. 272. $1.25.

The Epistles to the Colossians and Thessalonians. By JOSEPH PARKER. New York: A. C. Armstrong & Son, 1904. Pp. 303. $1.25.

These volumes, the second of which includes a treatment not only of the epistles mentioned in the title, buf also of the letter to Philemon, are the first to appear in the series entitled "The Practical and Devotional Commentary on the New Testament," and edited by Dr. W. Robertson Nicoll. A part of the publishers' announcement is intended to indicate the character of this series: "Thoroughly alive to the necessity of taking advantage of every help that modern scholarship offers, this commentary will at the same time retain a healthy conservatism of judgment." More informing, however, is the general title of the series which quite accurately describes the volumes before us. They are quite unlike the ordinary commentary to which we go for exegetical help. There is no treatment, either directly or by implication, of any questions of introduction. There is no formal attempt at exegesis, though a little of this—of a more or less accurate kind—filters in here and there. And this is true not only as regards the interpretation of this verse or that, but also in that there is no effort to set forth the apostle's main purpose in the several letters, or to show their development of thought. The books are commentaries only in the sense that they are made up of more or less disconnected comments on the several epistles, verse by verse, which comments consist of interpretative applications to religious thought and life. Viewed as commentaries in this sense of the word, these books have both defects and excellencies. It is difficult to see how the publishers' claim to influence by modern scholarship is supported by these first samples of the series. Practically no modern position is reflected by the author and certainly none is advocated, though this statement is not intended to imply that the books lack scholarly tone. Moreover, quite in contrast with the spirit of modern scholarship, a dogmatic point of view is allowed to obtrude itself, sometimes even where one would least expect it. The point of view need not be objected to, though its dominance of interpretation may be cause for criticism. To these defects is added a literary fault. The books are apparently posthumous (bearing the date 1904, while Dr. Parker died in 1902), and show some lack of cohesion and some incompleteness, apparently due to this fact. They are undoubtedly—in particular the volume on Ephesians, which especially lacks completeness and proportion—compilations made up of readings, lectures, and sermons on different verses and larger parts

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of the several epistles. It is not surprising, therefore, that in some places where we might wish a comment there is none.

But, after all is said, these defects may be all but forgotten in view of the real value of the books. Though indictments may be lodged against their literary quality, nevertheless, their brusque and straightforward style is almost always refreshing, sometimes even brilliant. Dr. Parker's pulpit fame will suffer little from these publications. Yet their literary value is the least part of their worth. The practical and devotional purpose of the volumes is well realized. They oftentimes throb with heartfelt religious life, and they are filled with nourishment for warm and abiding loyalty to Christ in practical living. Moreover, this devotional warmth is accompanied by practical application of truth which is calculated to give real help. At the same time, the books contain much that stimulates thought, not only in the direction of sermonic suggestions to preachers and writers, but more especially—and this is the more important point—in the direction of devotional and practical meditation. If one desires stimulation for religious thinking and life, and wishes to secure it through consideration of the epistles of Paul which are treated in these volumes, he will do well, in spite of the defects mentioned, to read and ponder over these books.

A. A. HOBSON.

HYATTSVILLE, MD.

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New Literature

OLD TESTAMENT

BOOKS

HARPER, W. R. The Prophetic Element in the Old Testament: An Aid to Historical Bible Study, for Use in Advanced Bible Classes. [Constructive Bible Studies, College Series.] Chicago: University of Chicago Press, 1905. Pp. viii+142. $1.

This book puts within the student's reach all the facts necessary to a thorough study of prophecy from its earliest expression until the close of Hosea's activity. It is a complete guide to this period of prophetic work. Its aim is to enable the student to work out for himself a true conception of early prophecy. Its method is inductive and constructive. Full lists of books are furnished in connection with every important topic.

HAUPT, PAUL. The Book of Ecclesiastes: A New Metrical Translation, with an Introduction and Explanatory Notes. Baltimore: Johns Hopkins Press, 1905. Pp. 47.

A rhythmical rendering and a rearrangement of the contents of Ecclesiastes, involving many transpositions of verses and many excisions of glosses. The notes are numerous and suggestive. The book belongs to the Polychrome series.

Complete Index to the Expositor's Bible, Topical and Textual, by S. G. AYRES. General Preface to the Expositor's Bible, by W. ROBERTSON NICOLL; together with Introductions to the Old and New Testament Sections, by W. H. BENNETT and WALTER F. ADENEY. New York: Armstrong, 1905. Pp. 312.

This "Index" is very full and will be of great value to all users of the Expositor's Bible. The "Introductions" are of a general character, and aim chiefly to indicate the important steps taken in the progress of biblical study in recent years.

HOUGHTON, LOUISE SEYMOUR. Telling Bible Stories. With Introduction by T. T. MUNGER. New York: Scribner, 1905. Pp. xv+286. $1.25.

A book which will help parents in their attempt to familiarize the children with the Bible. Mrs. Houghton is possessed by the historical point of view, and at the same time understands something of child-psychology, and has thus been able to prepare a book of great service in this exceedingly important cause.

KLEINERT, PAUL. Die Profeten Israels in sozialer Beziehung. Leipzig: Hinrichs, 1905. Pp. v+168. M. 3.50.

An investigation of the economic and sociological aspects of the life and teachings of the prophets. A good piece of work, which would have been even better had the author been more thoroughly permeated by the historical spirit and method.

ENGERT, THAD. Ehe- und Familienrecht der Hebräer. [Studien zur alttestamentlichen Einleitung und Geschichte, herausgegeben von CARL HOLZHEY, III. Heft.] München: Leutner, 1905. Pp. vii+108.

The five chapters of this treatise deal with, (1) the origin of the people of Israel; (2) varying forms of marriage and of the family; (3) the legal prerequisites for marriage and divorce; (4) the legal relations among the various members of the family; (5) the mourning customs. The treatment of the subject is comprehensive and illuminating.

BEECHER, W. J. The Prophets and the Promise. New York: Crowell, 1905. Pp. xiv.+427. $2.

An exposition of the nature and teachings of prophecy in general and of messianic prophecy in particular, being based upon a course of lectures delivered at Princeton Theological Seminary. The point of view is essentially conservative.

DRIVER AND KIRKPATRICK. The Higher Criticism. Three papers. London: Hodder & Stoughton, 1905. 1s.

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CLARKE, W. N. The Use of the Scriptures in Theology. New York: Scribner, 1905. Pp. 448. $1.

A helpful book by a master in the legitimate use of the Scriptures as a source of theological teachings.

KÖNIG, ED. Der ältere Prophetismus bis auf die Heldengestalten von Elia und Elisa. [Biblische Zeit- und Streitfragen, I. Serie, 9. Heft.] Gross-Lichterfelde: Runge, 1905. Pp. 46. M. 0.50.

A treatise on early prophecy directed against recent attempts to derive prophecy from Canaanitish sources, and to lower somewhat the ethical and spiritual standards of the early prophets.

LÉVY. La famille dans l'antiquité Israëlite. Paris: Alcan, 1905. Pp. 296. Fr. 5.

A study of ancient Hebrew family life and customs in the light of the latest and best literature upon this and related subjects.

ARTICLES

FULLERTON, KEMPER. A New Chapter out of the Life of Isaiah. *American Journal of Theology*, October, 1905, pp. 621–42.

On the basis of a study of Isa. 22:15–25, in connection with Isa., chaps. 36 and 37, it is suggested that not only did Isaiah attack Shebna, the royal favorite of Manasseh, but that the prophetic party, inspired by Isaiah's example, went beyond the control of their chief and sought to place Eliakim upon the throne in place of Manasseh. The result was total failure, and a massacre of the prophets in which Isaiah himself perished.

GAST, F. A. The Hebrew Conception of Life. *Reformed Review*, October, 1905, pp. 456–62.

SAYCE, A. H. Canaan Before the Exodus. *Contemporary Review*, August, 1905, pp. 264–77.

SCHMIDT. Die Komposition des Buches Jona. *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. XXV (1905), pp. 285–310.

A critical analysis of the book of Jonah, which results in the theory that the original Jonah story was later modified by being combined with another story. The more extensive later elements are 1:3 ff.; 1:13 f.; 2:3–10; and 3:6–9.

NEW TESTAMENT

BOOKS

SANDAY, WILLIAM. The Criticism of the Fourth Gospel. New York: Scribner, 1905. Pp. 268. $1.75.

This volume of lectures of the Morse Foundation, delivered in the Union Seminary, New York, will be reviewed in our pages later.

His Life. By the Pastors of Oak Park, Ill. Oak Park, Ill.: Pastors' Publishing Union, 1905. Pp. 226. $0.10.

A diatessaron for popular reading. It has been prepared with the design that it shall be used not simply for study and devotions, but also to be read through like an ordinary book. The text used is that of the Standard American Revised Version.

ARTICLES

LYMAN, ALBERT J. The Method of Saint Paul in the Book of Romans. *Methodist Review*, September–October, 1905, pp. 722–29.

Lyman calls attention, not to the structure of the book (but why not letter or epistle?), but to the apostle's adaptation of his thought to the burly, almost brutally practical, mind of the Romans. Such adaptation, he maintains, is manifest in the emphasis laid upon the ethical aspect of the gospel, and on its power to conquer those forces for evil with which the Romans were so familiar. The suggestion is valuable, but must be taken with remembrance of the fact that Paul wrote, not to the Romans, but to the *Christians in* Rome.

ANDERSON, JOHN B. The Validity of the New Testament's Discernment of Christ in the Old Testament. *Baptist Review and Expositor*, October, 1905, pp. 489–505.

Anderson deals with his question (which he answers in the affirmative) in the large, with little exegesis of particular passages, and little discrimination of the point of view of different writers and teachers. He makes considerable use of the preincarnate activity of Christ, a belief in which he ascribes to the apostolic circle without discrimination.

WAGNER, W. Ueber σώζειν und seine Derivata im Neuen Testament. *Zeit-*

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schrift für die neutestamentliche Wissenschaft, 1905, Heft 3, pp. 205–35.

Wagner defends the thesis that the term σώζειν, "save," means in the New Testament "to transfer from the sphere of death to that of life;" first, in the physical sense, to deliver from danger of death, whether through violence or disease; and, secondly, in the spiritual sense, to deliver, not from any danger whatever, but from spiritual or eternal death, bringing one into a new ethica religious life or eternal life. The emphasis of the term, though sometimes on the negative side, is prevailingly on the positive element—the life to which one is brought or which he obtains. As respects the time of the salvation, this may either be present (or even past), when the reference is to a new ethical religious life, or future, when escape from eternal death or entrance upon eternal life is in mind.

RELATED SUBJECTS

BOOKS

COWAN, HENRY. John Knox, the Hero of the Scottish Reformation. New York and London: Putnam, 1905. Pp. xxi+404. $1.50.

The quarter-centenary commemoration of the birth of Knox is calling out many new biographies of the hero of the Scottish Reformation. This by Cowan is both popular and scholarly. It draws a lifelike portrait of the great reformer, shows the connection of Scotland with France and England during the reformatory period, sets forth the ideas and ideals of Knox in theology and church polity, and gives a discriminating estimate of his character and influence.

HEALY, PATRICK J. The Valerian Persecution. Boston: Houghton, Mifflin & Co., 1905. Pp. 285. $1.50.

HUNTER, JOHN. The Coming Church: A Plea for a Church Simply Christian. London: Williams & Norgate, 1905.

NITOBE, INAZO. Bushido, the Soul of Japan: An Exposition of Japanese Thought. New York and London: Putnam, 1905. Pp. 203.

GOSS, CHARLES FREDERIC. Husband, Wife, and Home. Philadelphia, London, Toronto: Vir Publishing Co., 1905. Pp. 276.

A book of good advice to husbands and wives, easy to read, not so easy to follow, but worth reading and worthy to be followed.

STEINDORFF, GEORG. The Religion of the Ancient Egyptians. [American Lectures on the History of Religions, Fifth Series, 1903–4.] New York: Putnam, 1905. Pp. xi+178.

The best brief presentation extant in English of the religion of Egypt.

ARTICLES

RAMSAY, W. M. The Worship of the Virgin Mary at Ephesus, III. *Expositor*, August, 1905, pp. 81–98.

HART, J. H. A. Philo of Alexandria (De Decem Oraculis). *Jewish Quarterly Review*, July, 1905, pp. 726–47.

This article is one of a series in which various of the Philonean writings will be summarized.

FOTHERINGHAM, T. F. The Doctrine of Baptism in Holy Scripture and the Westminster Standards. *Princeton Theological Review*, July, 1905, pp. 441–66.

KÖNIG, ED. Ist die Mesa-Inschrift ein Falsifikat? *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. 59, pp. 233–51.

A very careful and thorough refutation, chiefly upon linguistic grounds, of the charges occasionally brought against the genuineness of the so-called Moabite Stone.

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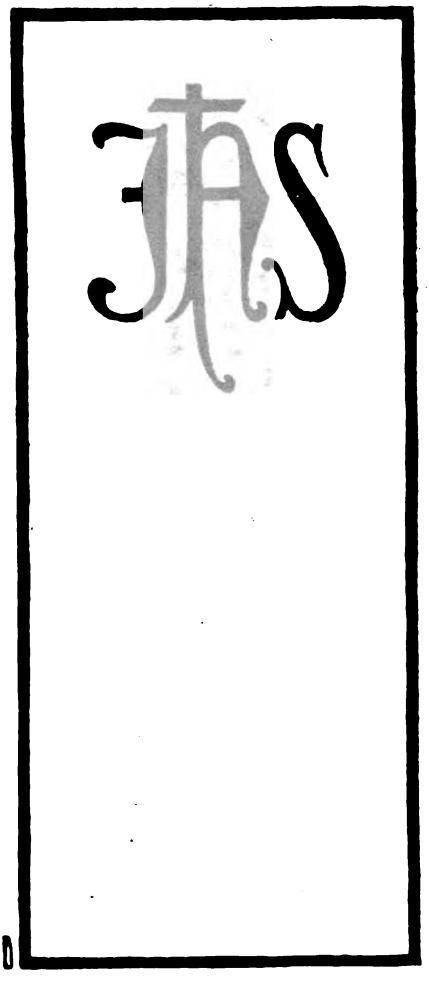
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VOLUME XXVI NUMBER 6

Title Page

THE BIBLICAL WORLD



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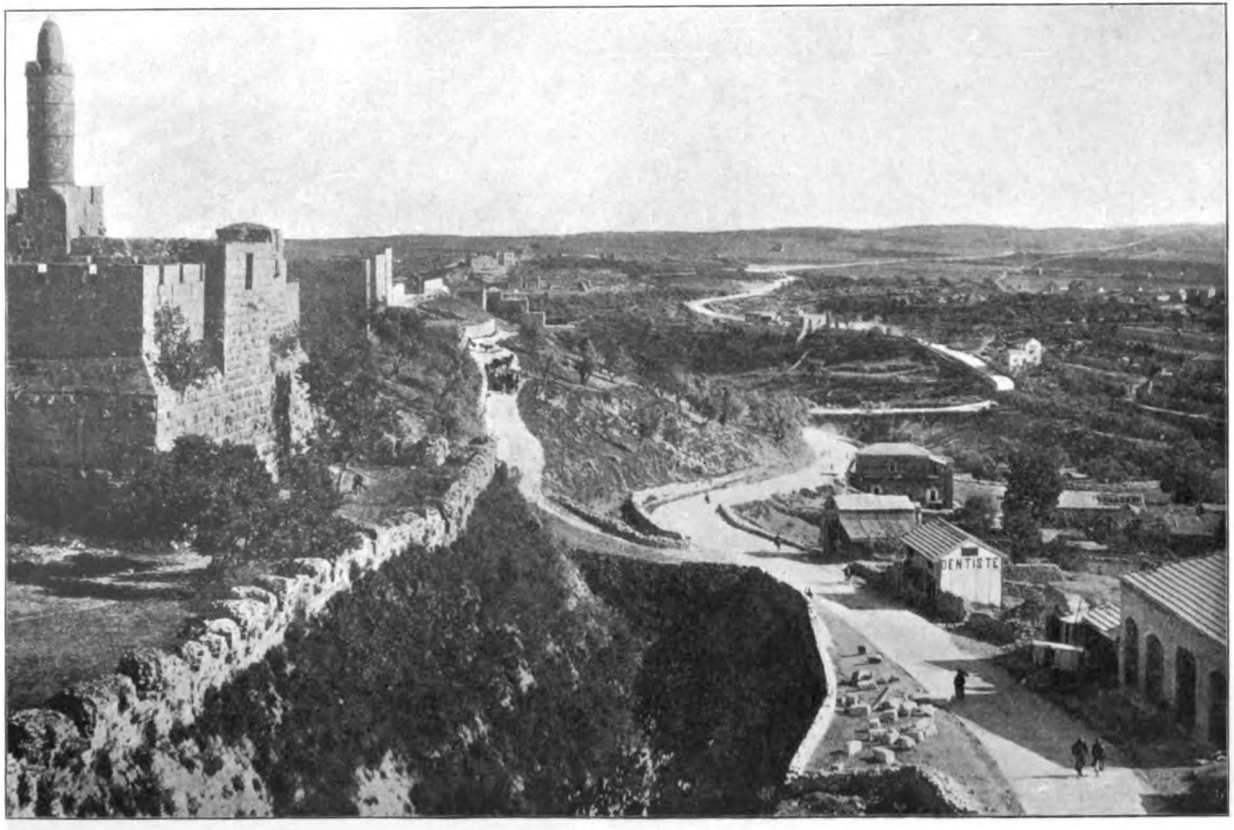
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THE BIBLICAL WORLD

VOLUME XXVI DECEMBER, 1905 NUMBER 6

Editorial

WHY SHOULD WE STUDY THE LIFE OF CHRIST?

In college, academy, and Sunday-school thousands of young people will in the coming year be studying the life of Jesus. Scholars and preachers in their studies, parents and children in the home, the young and the old, are turning afresh to the records of this life. Lessons will be written and printed and taught, sermons will be prepared and preached, all on this theme—the deeds and words of Jesus of Nazareth. Why do we, why should we, thus turn again and again to the brief record in the gospels of that brief life of the Galilean, whose message his countrymen refused, and whom the Roman government gave up to death at their demand? Does such study meet a real need? Does it accomplish results that justify it?

We do not hesitate for a moment to return an affirmative answer to these questions.

From an educational point of view, this study is justified. We live in a land which is Christian, at least in the sense that we date our letters and documents from the birth of Christ, that our institutions bear the stamp of Christian ideas, and that Christianity is the religion of the great majority of those who have a religion. As members of this nation, as beneficiaries and trustees of the civilization which we have inherited, it is fitting that we should know something of the life of him from whom our religion and our civilization take their name, and in no small measure their distinctive character. No one is fitted to live with large intelligence in the present who has not some knowledge of the roots of present things in the past. A

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broad knowledge of history, however desirable for every man, must doubtless remain the possession of the few. But there are some facts of the past which sustain so vital a relation to the present that even an elementary education ought to include some knowledge of them. Every American ought to know something of the past of his own country and its great men; and not less certainly ought every boy and girl in every Christian land to know the life of Jesus Christ, to whom, above all other sources, we owe those ideas which constitute today the best elements of our modern civilization. The gospels and epistles of the New Testament contain our oldest and fullest records of this life. It is eminently fitting, not only that our youth should listen to stories from these gospels, or homilies based on single sentences of Jesus' teaching, but that they should make a systematic study of the life as a whole, so far as it can be learned from the record.

But the life of Jesus has an even more vital significance for us than as a source historically of our religion and our civilization. It is, or may be, and ought to be, a powerful factor in our personal religious lives. For nowhere else in human history or literature are there disclosed so elevated and uplifting a conception of God, so high and inspiring an ideal of human life, as are given to us in the life and teachings of Jesus. The conception of the heavenly Father as Jesus held and taught it, the God of positive and perfect goodness, who can never approve sin or be indulgent toward evil, yet of infinite patience and fatherly forbearance toward the prodigal son, and of gracious forgiveness for the repentant—this conception marks the highest achievement of religious thought. No other thought of God has such power to turn the sinner from the error of his ways, to comfort the sufferer, to hearten the discouraged, to incite the strong to the doing of great deeds, as this.

Nor do we anywhere gain so noble an ideal of human life as that which Jesus gives us. He not only believed in God, but he believed that God believes in man. It was his deep conviction that for God, man—the individual man—is of inestimable value. Through all his teachings there runs this thought of man as valuable to God. Not a sparrow falls to the ground without your Father; but ye are of more value than many sparrows. The sabbath may be broken

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for a sheep; but of how much more value is a man than a sheep! Believing in the value of man, Jesus had faith also in his possibilities. To be a son of God is the high privilege and duty of the man on whom the heavenly Father sets so high a value, and to be a son of God is to be in all moral qualities like God. Ye shall therefore be perfect as your Father in heaven is perfect. You shall not be self-centered and self-seeking, but, viewing men as God views them and yourself in the light of God's ideal for you, you shall not make yourself the center of the world, and the world your servants, but shall seek and find your own highest good in serving that world of men, valuable in God's eyes, of which you are one unit, but only one. Thus Jesus' ideal of the individual man is at the same time an ideal of human society. When society accepts Jesus' estimate of the individual, and the individual estimates himself and his fellow-men as Jesus viewed them, society's problems will be solved.

But what gives power to Jesus' ideal is not only its exposition in his teaching—though we could ill afford to part with that—but most of all its actualization in his life. In the face of rejection of his teaching and of himself by his nation, in the face of suffering and death, Jesus held fast to his faith in God as the heavenly Father, and lived his life according to that ideal of the unselfish life which he had believed in his youth and set forth in his teaching. He who taught men to be servants of one another, and to deny themselves for the sake of men, even to the extent of laying down their lives, in life and in death gave his own life to be a ransom for many. The grain of wheat that fell into the ground and died brought forth much fruit, and is bearing today the noblest fruit of human life. The precious treasure of that life the world can never afford to lose.

These things which Jesus did for us, and which are enshrined for us in his life, the world needs today. Never did it need them more. We live in a day when science, exploring the heavens above and the depths beneath, searching out the infinite with its telescope and the infinitesimal with its microscope, returns with its message of force and law, but to our questions concerning God answers: The problem of origins is beyond our scope. It is a day when the voices of the poet and the prophet are not silenced indeed, but often almost forgotten amid the multitudinous utterances of those who speak in the name

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of science. In such a day the calm, undoubting word of Jesus, who from the depths of his lifelong and intimate fellowship with God came forth to tell men of the Heavenly Father, brings to us a message that we need more than we need our daily bread.

And we have warrant for accepting this message; not, indeed, in a mathematical demonstration, not mainly in philosophic arguments that support it, or external credentials, but in the clear vision of him who gave it to us, in its power to dignify and ennoble life, in the indispensable necessity of it if life is to be saved from sordid materialism and despairing pessimism. Science is not the whole of life, demonstration not the only ground of truth. Insight also has its rights, and experience its warrants. Though to science the message of prophetic insight be but a hypothesis, unproved because untested by crucible or micrometer, yet he to whom man is more than a scientific animal will "will to believe" those messages of hope and faith which the prophet brings back from his mountain-top experience, and which, tested in the valley of everyday joy and toil and suffering, lift humanity up from its sordidness, inspire men to live as sons of God, give power and dignity to human life.

When did we ever have greater need of the ethical ideals of Jesus? Our prosperity has been a snare to us and threatens to overwhelm us. It is not, indeed, an hour for despair. Virtue is not dead. Honesty is not perished from the earth. That we are tempted to think so is a testimony, not only to the extent and baseness of the wrong-doing that is condemned, but at the same time to the elevation of ideals. Yet not the most optimistic can deny that there is appalling need of higher ideals, alike of domestic and social, of commercial and political, life. Many forces must co-operate, and are co-operating, to bring about the needed uplifting of moral life. But among them all none will be more effective than the renewed study of the moral teachings of Jesus. Men tell us that his ideals are impracticable. But it is these ideals that are slowly lifting the world up from selfish greed and cruel warfare to humane co-operation. To present these ideals to the youth of our land, to set them forth in their reasonableness and their exaltation, neither toning them down to the level of present practice, nor with crude literalism converting them from lofty principles into a legalism that denies their real spirit—this is

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one of the most effective means that can be employed for raising the standard of moral conduct in the world.

These, fellow-teachers, are some of the reasons which make it worth while to study and teach the life of Jesus, some of the things that may be accomplished by such teaching. Other things there are also; but these, we believe, demand emphasis today. Because these results are possible, there is set before you a great opportunity. You will have occasion to study history and geography, chronology and topography, order and place of events. You cannot know these things too well. But these are but framework—the tree you climb that from it you may gain a better view of Jesus. Your real aim must be to bring him to your homes, into your lives and the lives of your pupils. By the work of this coming year you may win your pupils to a faith in God which shall be an anchor to the soul in all the years of life; you may imbue them with an enthusiasm for Jesus as their leader and guide, which shall save them from sordidness and sin; you may so help them to see and to accept the ethical ideals of Jesus that the life of the next generation may be more pure, more honest, more generous, than the present. On the character of that work will depend in no small measure what sort of men and women your pupils become; whether they choose the highest ideals of life or lower ones, whether they become sons of God and heirs of eternal life, or only children of this world; whether the life of the next generation shall mark a moral advance on that of the present, or a decadence. You are working for your own generation by the will of God, and the generation coming; for time and for eternity. Can any work be more worthy than this of your most earnest and devoted effort?

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THE LAND OF JESUS

REV. ALLAN HOBEN, PH.D.
Detroit, Mich.

There is no intrinsic holiness in the Holy Land, or soul-saving merit in the study of it. But a knowledge of its physical characteristics and political status is of great help to every teacher of the Bible, and the ability, with lively but restrained imagination, to impart such knowledge to one's pupils would go far toward lifting from the study of the life of Jesus that haze of remoteness and unreality which for so many of our pupils still lies over it.

Since Palestine is smaller than Vermont or New Hampshire, the Sunday-school pupil will easily realize that it has played a rôle in the world's history and possesses a significance for humanity quite out of proportion to its size. Small, indeed, but central and strategic; for over it, as over a highway, Asia and Africa transported their products and led their commanding armies. "There is probably no older road in all the world than that which is still used by caravans from the Euphrates to the Nile through Damascus, Galilee, Esdraelon, the maritime plain, and Gaza." This thoroughfare, and others hardly less important, could be seen from the hills about Christ's native town, so that geographically he was not isolated from the currents of contemporary life.

The physical features of this land,[1] which the world will always associate with Jesus, lie in five parallels: the coast, the maritime plain, the central range, the Jordan valley, and the eastern range. The most effective and interesting way of giving to children a real knowledge of this land is to supply the class with some sand, clay, and bits of stone, and to let them make their own relief map of the land. They will thus fix its features permanently in mind.

As we begin to build the sandy coast south from Carmel we must

[1] See the map opposite p. 416. For wall maps of Palestine suitable for class use, see p. 478, and the *Biblical World*, Vol. XIII, p. 413; for hand maps, *ibid.*, Vol. XXVI, pp. 273, 274.

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refuse to welcome ships in any natural harbor save that for small craft in the projecting reef at Joppa; and as for artificial harbors, even that glorious one which Herod built at Cæsarea,[2] the sea vents its spite on them as if to reciprocate the inhospitality of the land and to suffer no compromise or peaceable agreement. "Mind your own affairs," says the sea to all this section of Palestine; "I



GENERAL VIEW OF NAZARETH

am not your opportunity, as of Britain, but your boundary." North of Carmel it is somewhat better, and the shallow Bay of Acre has a natural harbor at Haifa, and one half choked with sand at Accho. In contrast to all this, we have Tyre farther north, with its Egyptian harbor and Sidonian port; and, beyond that, Sidon, affording an equally good double roadstead. From this, even a child can understand why Phœnicia was a prime maritime power, and why the Hebrews did not take to the sea.

We then build the maritime plain. From Phœnicia the plain,

[2] Josephus, *Antiquities*, XV, ix, 6.

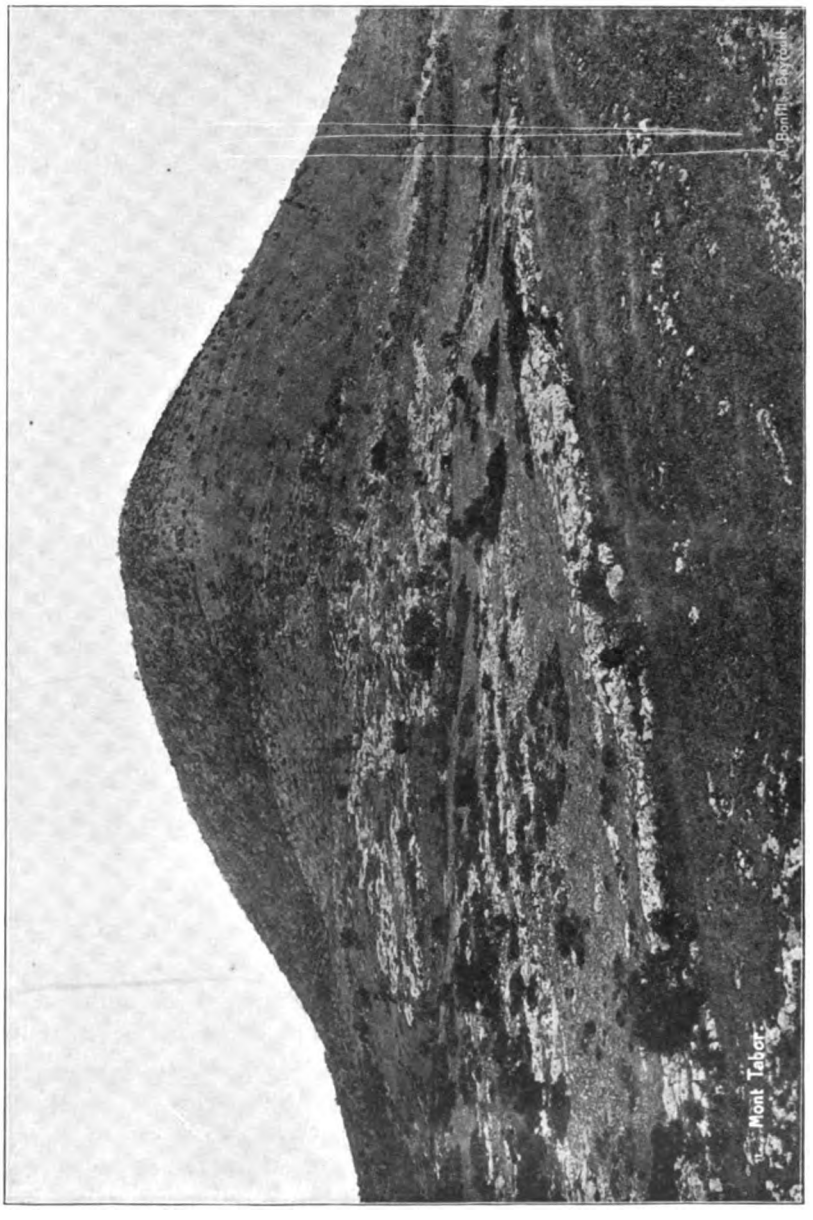
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attenuated to some two hundred yards of beach and bowlders, creeps around Carmel and, widening, stretches away south. At first there are marshes and sand-dunes, and then, beyond the Crocodile River, the beautiful plain of Sharon, with a maximum width of twelve miles and a length (including the apex north of the Crocodile River) of about sixty miles. South of the Nahr Rubin the plain sweeps on for forty miles, and with a more generous width. This is Philistia.

Returning to Carmel, which is only 500 feet high at the coast, we may regard it as a sort of index finger of the great central range, the third main feature of the land. Tracing this narrow, arched finger back some nine and a half miles, we reach the knuckle (1,742 feet). and then it flattens down in a softer and broader formation, failing to connect with the central range in such a way as to cut off the maritime plain from the plain of Esdraelon, of which Carmel is the precipitous western border.

Perhaps the most logical place at which to begin the central range is in the southwest, and here we will build, on the eastern border of the maritime plain, an amphitheater of foothills looking toward the sea, and cut off from the steeper ascent into the Judean hills by a series of valleys. This foothill country is called the Shephelah. East of this the central range must be made more steep, and toward the south it falls away into the barren, semi-mountainous region known as the Negeb. But the main feature is the Judean hill-country, 2,500 feet above the sea, and forming the secure location for Jerusalem. To the southeast is the wilderness of Judea—a rocky, dreary waste reaching to the Dead Sea. Northward from Judea the range soon becomes more broken, and the towns have not the natural protection afforded Judea and its capital. The descent from the broken hills of Ephraim, with their Mount Gerizim, Mount Ebal, and Gilboa, is more simple and open than is the case in Judea; and then toward the north our central range is intercepted to form the wonderful plain of Esdraelon running in from the Jordan valley. This great triangle, erected on a southern base of twenty miles, with sides fifteen miles long, pushes its northeastern apex against Mount Tabor, whose height of 1,843 feet tells us that the central range has found and reasserted itself. Beyond this the range, swinging away through upper Galilee, culminates at the northern limit of the land

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MOUNT TABOR, SEEN FROM THE PLAIN OF ESDRAELON

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in Lebanon, whose peaks are crowned with snow during seven months of the year, and whose river-sources cause Galilee to surpass her southern neighbors in fertility.

East from Lebanon and beyond the Leontes is a stream coming down from the Anti-Lebanons, and this stream leads us to the fourth main feature of the country, the Jordan valley. Generous tribu-



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BOATS ON THE SEA OF GALILEE

taries from the base of snow-crowned Hermon, especially at Tell-el-Kadi and Banias, augment this inferior stream, which, after some show of impetuosity, sulks its way through a sedgy and impassable river bottom into Lake Huleh. This is a bit of water three by four miles in area, and lying at an elevation of only seven feet above sea-level. But the Jordan soon throws off any inclination to loiter here. It rushes southward, making a descent of seventy feet a mile for ten miles, and pushes itself with such vigor into the Sea of Galilee that that well-known lake of six by thirteen miles is at a loss whether to claim the river or to allow it to pass clean through, so hasty and

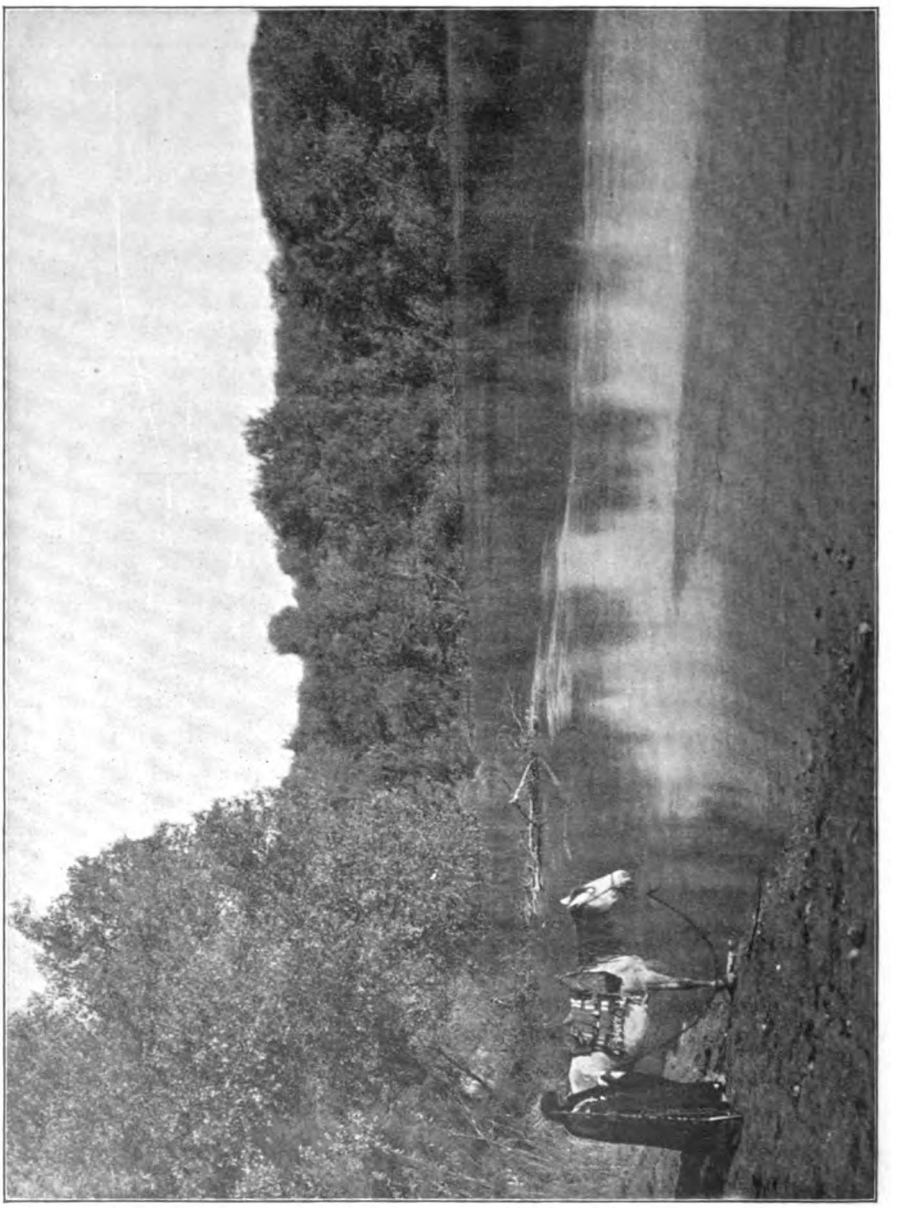
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unsociable is its career. But, having now reached a depth of 680 feet below the level of the Mediterranean, the river proceeds somewhat more deliberately to the Dead Sea, sixty-five miles south. Through all this distance, except opposite the plain of Esdraelon, it is hemmed in by mountain ranges on either side. The valley of the lower Jordan through which the river winds has a torrid climate from early spring to late autumn, and varies in width from three to seven miles. The river itself is from thirty to eighty yards wide, and when not in flood has an occasional depth of four to five feet; but, owing to the great number of channels which so frequently divide it, there is not water enough to float a small boat one hundred yards at a time. There are some falls and rapids and some tributaries which in the rainy season are very turbulent, as is the river itself, and wash down stones and trees. But altogether it is a muddy and unattractive stream, and so numerous are its twists and turns that it converts the distance of sixty-five miles as the crow flies into two hundred miles of desultory meandering. At length, after passing through the Arabah or desert[3] north of the Dead Sea, it deposits its silt in the bitterest of all waters, and, in the equatorial heat of this wonderful fissure of the earth's crust, passes off into the air in the six and a half million tons of water which daily ascend in vapor from this sterile and silent sea. So great is the evaporation, and so long has it continued that the water of the Dead Sea holds in solution five times the quantity of solids that is found in ordinary sea-water. The surface of the Dead Sea is 1,292 feet below the level of the Mediterranean, which is only fifty miles distant, and the bottom of the sea at the northeastern corner is almost as far below its surface. The southern end of the sea is shallow. Its length is about forty-six miles; its average width, about ten.

The fifth main feature of the land, the eastern plateau, consists of a 2,000-foot wall above the Jordan valley and, back of this escarpment, high plains stretching off into the Arabian desert. This wall is broken by the Arnon, emptying into the Dead Sea, the Jabbok, midway between this and the Sea of Galilee, and the Yarmuk, a few miles south of the Sea of Galilee. From south to north we have: Moab, Ammon, Gilead, the Decapolis, and Gaulonitis.

[3] Mark 1:4, 5.

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THE RIVER JORDAN NEAR JERICHO

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Even by this very imperfect survey of the land we are impressed, not only with the natural security of Judea, but with the fact that, corresponding to the physical geography, there must be a great variety in the climate and flora of Palestine.

In Palestine there is every climate between the subtropical of one end of the Jordan valley and the sub-Alpine above the other end. There are palms in Jericho and pine forests in Lebanon. In the Ghôr, in summer, you are under a temperature of more than 100° Fahrenheit, and yet you see glistening the snow-fields of Hermon. All the intermediate steps between these extremes the eye can see at one sweep from Carmel—the sands and palms of the coast; the wheat-fields of Esdraelon; the oaks and sycamores of Galilee; the pines, the peaks, the snows of Anti-Lebanon. How closely these differences lie to each other! Take a section of the country across Judea. With its palms and shadoofs the Philistine plain might be a part of the Egyptian delta; but on the hills of the Shephelah which overlook it we are in the scenery of southern Europe. The Judean moors which overlook them are like the barer uplands of central Germany. The shepherds wear sheepskin cloaks and live under stone roofs, for sometimes the snow lies deep. A few miles farther east, and we are down on the desert among the Bedouin, with their tents of hair and their cotton clothing; a few miles farther still, and we drop to torrid heat in the Jordan valley; a few miles beyond that, and we rise to the plateau of the Belkâ, where the Arabs say "the cold is always at home." Yet from Philistia to the Belkâ is scarcely seventy miles.[4]

When Jesus was born, all this land was under the rule of Herod, called the Great. Upon his death (4 B. C.), Idumea, Judea, and Samaria came, with the approval of the Romans and subject really to Roman control, under the government of Archelaus, the cruel son of Herod.[5] But, after ruling only ten years, Archelaus was, on complaint of his subjects, banished (6 A. D.) by Augustus, and the territory became a Roman province called Judea. Its governors, called procurators, although subject to the legate of Syria in exceptional cases, exercised judicial, fiscal, and military supremacy. In dealing with the Jews the procurators adhered as closely as possible to Jewish law, but the matter of capital punishment rested with the procurator, and only Roman citizens had the right of appeal from him to the emperor.

Of the Judean procurators who followed Archelaus, Pontius Pilate (26–36) is the best-known. According to Josephus he was indiscreet and somewhat cruel, while according to Philo he was very

[4] Smith, *Historical Geography of the Holy Land.* [5] Cf. Matt. 2:22.

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obnoxious and merciless. His retention in office for ten years, however, suggests that he must have been satisfactory to Tiberius. Finally, owing to his excessive cruelty to the Samaritans, the people petitioned his superior, Vitellius, governor of Syria, and had him removed.

The two other main political divisions to be considered are: the tetrarchy of Galilee and Perea, ruled by Herod Antipas (4 B. C. to 39 A. D.), and that of Gaulonitis, Iturea, and some contiguous territory, ruled by Herod Philip (4 B. C. to 34 A. D.). These rulers, also the sons of Herod the Great and receiving their appointments as did Archelaus, were somewhat superior to him in the discharge of their office. Antipas, whose prosperous and fertile tetrarchy lay half on either side of the Jordan, was much like his father in shrewdness and in his general attitude toward the Jews, but he was built on a smaller model. His illegal marriage with Herodias was virtually his undoing. For, in setting aside his former wife, the daughter of Aretas, king of Arabia, he caused offense in that quarter, which, together with some boundary dispute, culminated in a disastrous war. Moreover, when, after the death of Philip in 34, Caligula granted to Agrippa I the title of king of Iturea, etc., this Herodias, ambitious that her husband should have as good a title as her brother, persuaded him to ask Caligula for the title of king. Thereupon Agrippa, who had ingratiated himself with the emperor, accused Antipas of being a rebel, and had him banished. Be it said to the credit of Herodias, however, that she followed him into exile. Antipas emulated his father in constructing many public works. Perhaps the most notable was the building of a new and beautiful capital city for Galilee, which he located on the western border of the lake, and named Tiberias in honor of the emperor.

Herod Philip, who was more virtuous and enjoyed greater peace than his brothers, ruled well the rugged country to the northeast. He rebuilt Panias and named it Cæsarea Philippi, and Bethsaida which he called Julias in honor of the daughter of Octavius. He gave himself earnestly to the welfare of his tetrarchy, and died honored by all.

Independent of these tetrarchies, although situated within them, was the Decapolis, or federation of the ten cities. Scythopolis, on

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PHYSICAL MAP OF PALESTINE

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the west of the Jordan, was the capital of the group which lay scattered between Damascus and the Yarmuk. Each city had control of a certain amount of contiguous territory, was a center of Greek rather than of Jewish influence, and maintained its standing in the league for purposes of defense and commercial advantage. Among other cities, Gadara and Damascus had a place in this federation.

Such are some of the facts as to the political management of the country in the time of Jesus. Of that which is of even more importance than physical features and political conditions, the inhabitants of the land, and the interplay of sentiment and thought embodied in the relations of various contending parties, there is space for a word or two. Though the population of the land was predominantly Jewish—save, indeed, for the Samaritans, with whom, though they dwelt in the northern part of the province of Judea, the Jews had no dealings—yet Greeks also were numerous in Palestine, and had their own culture, which became increasingly influential in all the larger towns. Narrow, therefore, though the land, the currents of life that flowed through it were many and conflicting. Jew and Samaritan, Greek and Roman, dwelt within the narrow limits of the little state. Within the Jewish nation itself Hebraist and Hellenist, Pharisee and Sadducee and Essene, Zealot and Herodian, touched elbows in the streets of Jerusalem, and passed one another on the highways of the land. The combustibles for the fatal explosion of the year 70 were lying loose in the pathway of Christ's public ministry. No wonder he sought to avoid creating a noise in this land of incessant and headlong clamor. He was too much of a Jew to satisfy the growing Hellenism, but not enough to please the dominant Pharisaism. Indeed, he was infinitely too great a soul to be measured by the thumb-rule of their little system, or to be accounted for by the sum-total of those forces which through land and climate and people determined the earthly setting of his immeasurable life.

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JOHN THE BAPTIST: THE MAN AND HIS MESSAGE

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In addition to the fact that the ministry of John the Baptist is given a place of prominence in all our four gospels, it is the express testimony of Mark that the gospel story of Jesus Christ had its beginning in the work of the Baptist.[1] This opinion was general in the apostolic age,[2] and is probably to be traced to the explicit teaching of Jesus himself.[3] The plain corollary of this is that an understanding of John is indispensable to a true appreciation of the work of Jesus.

At the time of John's advent the religious atmosphere of Israel was surcharged with fervent desire and hope. The nation was restless and daily prayed for the Messiah, so long promised and so long delayed. During the century and a half following the Maccabean struggle the longing of the nation to hear again a prophet's voice[4] with the word of the Lord had met some response. These messages are preserved for us in the books of Daniel and of Enoch, the Psalms of the Pharisees, the Assumption of Moses, and various other fragments and less important writings. Our third gospel preserves fragments from a group of pious folk who, at the time of the birth of Jesus, lived about the temple and were commonly accredited with the prophetic gift.[5] But with these the heart of the nation was not satisfied. The expectation of neither prophet nor people had been realized. Chafing under Roman oppression and eager for

[1] Mark 1:1. [2] Acts 1:22; 10:37; 13:24; 19:4.

[3] Matt. 11:10, 13; Luke 7:27; 16:16.

[4] 1 Macc. 4:46; 14:41. The Old Testament furnishes evidence that prophecy had in its last days degenerated and fallen into discredit (Zech. 13:2–6; Lam. 2:14; 4:13). Strangely enough, one of the last of the prophets regards the presence of the prophet as incompatible with the ideal messianic time (Zech. 13:2; cf. 13:4). This period was followed by a dreary time in which, perhaps partly in consequence of the disfavor in which it was held, there was such a dearth of prophetic activity that prophecy was commonly believed to be extinct (Ps. 74:9; 1 Macc. 9:27; cf. Lam. 2:9).

[5] Luke 1:67; 2:25, 36; cf. 2:38.

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deliverance, the nation searched its sacred writings[6] to learn what Jehovah had really promised for his people. The answer it received was not altogether clear. Apparently there was found reason to expect, not only the Messiah, but also Elijah[7] and the prophet promised by Moses.[8] If Jehovah would not send his Messiah, he would surely send some one to the nation to reveal to it his purpose and relieve its tension of uncertainty and eagerness.

Into such a nation and at such a time John was born. By parentage he was a "Hebrew of Hebrews," of the stock of Aaron,[9] the proud and exclusive, aristocratic priestly line. From the very first he was intimately connected with the religious life of the nation, and came to know both its faults and virtues, its fears and its hopes. Perhaps it was his intimate and growing knowledge of the officialism of the priests and the formalism of the Pharisees that drove him into the desert.[10] Whatever may have been his motive, he left his city home in the Judean hills[11] and received discipline for his prophetic activity for the most part in solitude. By study and reflection and observation he was preparing for his task. It is extremely improbable that during this time he had any relations with the Essenes or was influenced by them. The gospel portraiture of John and Josephus' description of the Essenes,[12] although not unlike in some points, exhibit differences of a radical and decisive character. The conviction of duty sent John to the deserts, and the divine spirit of truth was his teacher while there. At this fountain he found not only his own life, but also divine inspiration for his special work. In obedience to this divine leading, one day, when about thirty years of age,[13] John left his solitude to enter upon his work before the nation. Clothed in the rough garb of the prophet,[14] a man of rigorous and austere life,[15] bound by the vow of the Nazirite,[16] he came "in the

[6] See, e. g., 4 Ezra 12:11, 12 ff.; cf. John 5:39, and next note.

[7] Mal. 3:1; 4:5, 6; Mark 9:11; Matt. 11:14; 17:10; John 1:21; cf. Luke 1:17.

[8] Deut. 18:15, 18; John 1:21, 25; 6:14, 30, 31; 7:40; cf. Matt. 11:3; 21:11. The early church found this promise fulfilled in Jesus. Acts 3:22; 7:37; cf. John 1:45.

[9] Luke 1:5, 6; cf. 1 Chron. 24:1, 10. [10] Luke 1:80. [11] Luke 1:39.

[12] *Wars*, II, 8, 2–13; *Antiquities*, XVIII, 1, 5. [13] Cf. Luke 1:36 and 3:23.

[14] Mark 1:6; Matt. 3:4; Zech. 13:4; 2 Kings 1:8. [15] Matt. 11:8; Luke 7:25.

[16] Numb. 6:2–4; Matt. 11:18; Luke 7:33; Luke 1:15; cf. Mark 1:6; Matt. 3:4.

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spirit and power of Elijah"[17] to bring the message of righteousness and repentance to the nation. To the divinely prepared people had come the divinely appointed and prepared messenger. We may best consider the work of this messenger in three phases: first, the proclamation of the coming of the kingdom, and the demand for repentance; secondly, the announcement of a Coming One; thirdly, the identification of this Coming One.

1. That which brought John to proclaim his message to the people at this particular time was the conviction, divinely begotten, that the long-looked-for kingdom of Jehovah was imminent.[18] This conviction he heralded to the nation which, on the *qui vive*, welcomed it, as an answer to smothered groans and prayers. Although John did no sign[19] in attestation of his authority, the intensity of his conviction and his prophetic bearing aroused the people to a high pitch of interest and excitement. As the multitudes came flocking from city and country throughout the district where John was preaching, they found that with his annunciation of the coming kingdom he combined also the demand for repentance, as a preparation for participation in its blessings. The Pharisees and Sadducees, and perhaps many of the common people as well, met this demand, as they were wont to do,[20] with an insistence upon their prerogative to share in the blessings of the kingdom because of their Abrahamic descent. John declared, therein anticipating Jesus and Paul, that the question of ancestry was a wholly irrelevant one. If God chose, he could create children of Abraham even out of the stones lying about their feet. He reiterated his demand for repentance and reinforced it by reference to the imminency of the peril to which the impenitent were exposed. As John moved about from place to place,[21] he came into contact with many different classes of people. He was not content with a general demand upon these for repentance, but indicated to each of the various classes the particular application of the demand to its own case. "Each class should forsake its besetting sin, and all should do their duty by their neighbor." Many

[17] Luke 1:17; Matt. 11:14. [18] Cf. Luke 2:26, 38. [19] John 10:41.

[20] John 8:33, 53; Jas. 2:21; Gal., chap. 3; 4 Ezra 6:56–58; Josephus, *Antiquities*, III, 5, 3; *Wars*, V, 9, 4.

[21] John 1:28; 3:23, 26; 10:40.

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of the common people accepted John's demands,[22] and some of the rulers, but many of them turned away[23] from him in disgust. It was in prosecution of this work as preacher of repentance and righteousness that John came into contact with Herod. Where he met Herod, and under what circumstances, it is quite impossible to say. We only know that in the presence of royalty he was the same fearless prophet, and regardless of consequences rebuked the ruler for his sin. Herod was stung by the public censure of conduct which his own conscience condemned, and, for this cause, as well as for fear of the political effect which such a bold attack upon his majesty might have if unchallenged,[24] cast John into prison. Here he languished until released by death. In addition to his public work, John appears also to have given some attention to the more private instruction of those who became his disciples.[25]

The work of John as a preacher was sealed by the rite of baptism. Appropriating a ceremony which was already known to the Jews, he immersed in water those who gave satisfactory evidence of repentance. With John the ceremony acquired new significance. This fact is obviously the occasion of the question as to his right to use it,[26] and it was from his peculiar use of it that he gained his distinctive title, "the Baptist,"[27]—a title so distinctive that even Josephus explicitly distinguishes him by it.[28]

2. But there was another main element in the message of John. He had only well begun his clarion call to the people when "all men began to reason in their hearts concerning him whether haply he was the Christ" or one who should precede the Christ.[29] In reply to questioning, John declared that he was only a voice in the wilderness.[30] His personal identification was of no moment, for he had no significance, except as he prepared the way for one who should come after him. He was not even worthy to be the slave of this Coming One,[31] of whose work his own was but a symbol and a shadow.

[22] Luke 7:29. [23] Luke 7:30; Matt. 21:25; John 7:48; 12:42.
[24] Josephus, *Antiquities*, XVIII, 5, 2.
[25] Luke 11:1; cf. Mark 2:18. [26] John 1:25; cf. Zech. 13:1.
[27] Mark 6:14, 24; Matt. 3:1; Mark 8:28; Luke 7:20.
[28] Josephus, *Antiquities*, XVIII, 5, 2.
[29] Luke 3:15; John 1:20. [30] John 1:23.
[31] Mark 1:7; Matt. 3:11; Luke 3:16; John 1:27.

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Whether by this Coming One John had specifically in mind the Messiah he does not say, although, in the light of succeeding events, his words have ever since been so interpreted. According to the record given in the fourth gospel, it is his explicit testimony that when he began preaching he had absolutely no knowledge of whom the Coming One was to be.[32] In the light of this statement of John himself, the fact that Israel was expecting more than one to come, the fact that John's most specific characterization of the one whom he expects, even when questioned[33] by the people, is the Coming One, and, above all, the fact that the people are in doubt whether he or someone to follow is the Christ,[34] it is exceedingly questionable whether, at this time, John made specific prediction of the coming of the Messiah.[35]

What was to be the character of the Coming One whom John announced? The testimony of the synoptic gospels on this point is uniform and clear. John had astounded and alienated the nation by his declaration that the advent of the kingdom was not to bring them blessing and glory, but judgment—a judgment to be avoided only by true penitence. He further declared that the Coming One was to execute this judgment. John's baptism of repentance was only a symbol of that deeper work of purification and discrimination to be wrought by the Mightier than he. Those who met this test should have entrance into the kingdom of blessing, but those who failed should meet at his hands a punishment swift, unrelenting and terrible. The ax already lay at the root of the tree, the fan was already in the hand of the Mighty One, the terrifying judgment was imminent. The conception reflected in the fourth gospel differs from this. When John pointed out to his followers one whom he identified as the Coming One he had announced, he called him the Lamb of God which bears (takes away) the sin of the world. The context contains not even a suggestion of judgment. The conception is akin to, and perhaps is derived from, Isaiah, chap. 53. There is here no judge stern and unrelenting, but a gentle sufferer who in

[32] John 1:31, 33. [33] Luke 3:15; John 1:23, 27; John 3:28.

[34] Cf., in addition to the references in the preceding note, Luke 1:76.

[35] John 3:28 is spoken after John has identified Jesus as the Coming One and Jesus has begun his work.

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meekness and silence bears the sin of others. How are we to account for the difference in representation? It should not escape our notice that the conception reflected in the synoptic gospels is that which John entertained at the beginning of his labors, before he had come into contact with Jesus. It is the conception which he would naturally hold to on the basis of his knowledge of the general Old Testament expectation and the ordinary messianic hope of his time. The conception which is reflected in the fourth gospel is that which he possesses after he has come into contact with Jesus in the experience at his baptism. It is also probable that Jesus had undergone his great temptation, had settled the lines of his ministry, and had perceived and spoken to John of the struggle and its final issue for himself. It may also be true that the writer of the fourth gospel uses specific terms which for himself and readers had displaced the earlier terms of common usage, and into which there had, in the light of the history from John to the evangelist, come a content which the terms actually used by John did not and could not contain.[36] John spoke only in the twilight, the evangelist in the full noonday of the Light of the World.

3. It is already implied in what has just been said that John identified Jesus as the Coming One he had expected and announced. The testimony of the fourth gospel on this point is persistent and uniform, and it is probably implied in John's question sent to Jesus from prison.[37] There seems in the question not only inquiry, but also disappointment. Jesus' reply suggests that he thinks earlier conversation with John should have prepared him to expect the kind of work Jesus is doing. John had no intimation of the particular person who should come according to his proclamation, although he was in some measure prepared for his identification, before Jesus' baptism.[38] This is not to say that he had no personal knowledge of Jesus, and it is difficult to understand Matt. 3:14, 15, if he had not. But, be that as it may, it was the experiences at the time of Jesus' baptism that certified to John that Jesus was the Mighty One he had announced. On the basis of these experiences, John witnesses to Jesus before the nation and before his own disciples, six of whom

[36] This statement applies also to John 1:34, 41, 45, 49.

[37] Matt. 11:3; Luke 7:19. [38] John 1:31, 33.

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probably became the first choice of Jesus for his Twelve. Our data do not, however, warrant the conclusion that this testimony was decisive and unqualified, or John's conviction unhesitating and constant. The gospels nowhere record that Jesus had made a declaration of his messiahship to John, neither do they assert that John had affirmed the messiahship of Jesus in wholly unambiguous terms. John's conduct in continuing to gather disciples[39] and his message from prison alike find their natural explanation in a lingering question in John's mind, not as to the character, but as to the official standing of Jesus. Was he really the Coming One, or only a greater than himself, like him preparing the way for the Messiah? The doubt of his prison days was of more than a day's duration. It was this doubt, we must believe, that made him "less than the least in the kingdom."[40]

Yet, in spite of this limitation, John deserves a place in the "Hall of Fame" for heroes of faith. It was to him and through him that Jehovah made proclamation of the coming of his kingdom of righteousness. It was his spiritual vision and faith, not John's or Peter's or Paul's, that discerned the nearness of the kingdom and the Mighty One. He, not they or another, actually prepared the way for the Messiah. His nation widely hailed him as a prophet,[41] and the Greater One said that he was more than a prophet. His ministry is the "beginning of the gospel." The work of no other man can rightly claim equal distinction. The Master himself said that of those born of women there has arisen no greater.

[39] That John continued gathering disciples is the clear testimony of many passages in the gospels and Acts. See, for example, Mark 2:18; 6:29; Luke 5:33; 7:18, 19; Matt. 9:14; 11:1, 2; 14:12; John 3:25, 26; cf. 3:22, 23; Acts 18:25; 19:1–5.

[40] Matt. 11:11; Luke 7:28.

[41] Mark 11:32; Matt. 11:9; 14:5; 21:26, 46; Luke 7:26; 20:6; cf. 3:2.

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THE CHRONOLOGY OF JESUS' PUBLIC MINISTRY

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For all practical purposes the chronology of Jesus' public ministry is fully known and indisputable. The abundant and conclusive testimony of New Testament writers, compared with that of Jewish and Roman historians, establishes the fact that Jesus' life-work was done about 26–30 A. D. We do not need to know the *exact* year of his entrance into public activity, or of his death, or the precise interval between these two events. No doubt a sense of reality and of possession comes to us in knowing the exact year or duration of a past event. But this passion for precise dates is a modern interest. The evangelists who record for us the life of Christ had no such concern for the precise years of Jesus' public ministry—its beginning and end, the deeds and utterances that belonged to it, its culmination. Otherwise they might readily have recorded these dates.

As it is, the gospels give us no exact dates for any of the events in the life of Christ. Luke alone of the four evangelists attempted to fix one date, and strangely enough even this effort has turned out uncertain for us. Luke 3:1, 2 reads:

> In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

This statement of Luke makes absolutely certain the approximate date of Jesus' public ministry, for we know when Tiberius was emperor (14–37 A. D.) and when Pilate was procurator (26–36 A. D.). But it fails to give us an exact date (although Luke intended it should do so), for the reason that it is impossible for us to tell surely whether Luke wished to date "the fifteenth year of the reign of Tiberius Cæsar" from the year when he became a "colleague"[1] with the

[1] The exact title was *Collega Imperii;* cf. Tacitus, *Annals*, I, 3.

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emperor Augustus (12 A. D.), or to date from the year when he became the emperor after Augustus' death (14 A. D.).[2] The uncertainty of Luke's datum is therefore a matter of two years, pointing either to the year 26–27 A. D. or to the year 28–29 A. D. Further, it is to be noticed that Luke fixes this date for the public advent of John the Baptist, not of Jesus. How long the public ministry of John the Baptist continued before Jesus began his public ministry is not stated in the gospels, and can only be conjectured. It is commonly assumed, and probably correctly, that Luke would have his readers understand that but a few months intervened between the beginning of John's work and the beginning of Jesus' work, and that in giving this exact date he intended to indicate the year in which Jesus' public ministry also began.

All other information that comes to us, both within the gospels and from non-biblical historical testimony, corroborates the statement of Luke, that the public life of Jesus began about the year 26 or 28 A. D. We may accept this approximate date as certain.[3]

If, now, we go to the other end of the public ministry and seek the exact date of Jesus' crucifixion, we find that not even Luke endeavors to give us this. Neither inside the Bible nor outside of it has any testimony come down to us which will enable us to reach a decision on this point.[4] For many years the chronology devised by

[2] That Luke's reckoning should be counted from the death of Augustus on August 19, 14 A. D., seems altogether likely, for there is no evidence that Tiberius' reign was ever counted from his colleagueship, while there are many instances in Josephus (e. g., *Antiquities*, XVIII, iv, 6) and other literature where his reign is counted from the death of Augustus. Mommsen has shown (*Neue Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 1890, pp. 54–65), and Ramsay admits (*Was Christ Born at Bethlehem*, pp. 201 f.), that this was the uniform and only procedure. See especially Plummer, *Commentary on Luke*, p. 82. Other scholars who count Luke's "fifteenth year of the reign of Tiberius Cæsar" from the death of Augustus are Eusebius, Wieseler, Meyer, Lightfoot, H. J. Holtzmann, O. Holtzmann, Schürer, and von Soden.

[3] The "forty and six years" of John 2:20, which seem at first to point to the year 26 or 27 A. D. for the first Passover in Jesus' ministry, cannot weigh against this datum given by Luke, because of inherent uncertainties in this Johannine verse, and because of the doubt as to the actual place in Jesus' public ministry for the cleansing of the temple with which this verse is associated.

[4] The calendar argument for determining the year of Jesus' death is notoriously unavailing. It is matter of dispute whether Jesus died on the 14th or the 15th of Nisan, and there is no sure way of discovering how the Jews of the first century A. D. reckoned the year. Turner and Ramsay think this argument favors 29, 30, or 33 A. D. Von Soden thinks 29 is ruled out by it, while 30 or 33 is possible.

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Archbishop Ussher in 1650–54 A. D. was commonly accepted, currency being given it by printing it in the margin of teachers' Bibles. In this Ussher chronology the date of the crucifixion was set at the year 33 A. D. This date grew out of a superficial consideration of the chronology, and was arrived at in the fourth century A. D., and promulgated by Eusebius and other eminent scholars. It rested upon a popular interpretation of Luke 3:23: taking Luke's "about thirty years of age" for an exact statement, Eusebius began to count the thirty years from 1 A. D., and postulated a three-year public ministry, which brings one to the year 33 A. D. for the crucifixion.

But Luke's statement is qualified in such a way as to show that he does not understand that Jesus was exactly thirty years old; further, Jesus was not born in the year 1 A. D., as has been for a long time known; and, finally, we have no way of determining the exact number of years in Jesus' public ministry. In fact, the year 33 A. D. for the crucifixion of Christ has been shown to be entirely improbable by the study of the life of Christ during the last fifty years. Scholars have entirely abandoned this year 33 A. D., and have become very well agreed upon the year 30 A. D. for the crucifixion. This is the date which we now find in the writings of scholars generally, and in the better class of Sunday-school and popular literature. But 30 A. D. is not a date which can be counted certain. Recently some first-class scholars have recurred to a different chronology which leads them instead to assign the crucifixion to 29 A. D.[5]

In view of these several dates for the beginning and the close of the public ministry, we have several possibilities as to its duration. (1) If the ministry of Jesus began in 26–27 A. D., and the crucifixion came in the spring of 30 A. D., the duration of the public ministry was three years more or less. (2) If it began in 28–29 A. D. (more precisely, between August 19, 28 A. D. and August 19, 29 A. D., according to the more likely interpretation of Luke 3:1,2), and the

5 So Turner (art. "Chronology of the New Testament," in Hastings' *Dictionary of the Bible*), Sanday, O. Holtzmann, Ramsay, and others. In this opinion we see a return to the prevailing opinion of the ante-Nicene period; as Ideler (ii, 412) says: "Nearly all the fathers of the first three centuries, particularly the Latins, accepted this date (29 A. D.)." But the matter was in dispute and entirely uncertain, for Irenæus in the second century says: "Concerning the time of the passion the diversities of opinion are infinite." Augustine also, about 400 A. D., makes a similar statement.

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crucifixion came in the spring of 30 A. D., the public ministry would have been a year to a year and a half in length. (3) If it began in 26–27 A. D., and the crucifixion came in the spring of 29 A. D., the public ministry would be two to three years in length. (4) If it began in 28–29 A. D., and the crucifixion came in the spring of 29 A. D., the ministry would have continued but a few months.

We might have anticipated that the gospels would disclose the length of Jesus' public ministry by showing the intervals between the great events which composed it. Again, however, we are disappointed, for the evangelists have not given us this information. The exact intervals were not a matter of primary interest to them any more than were the exact dates of events. We have therefore to construct such hypotheses as we can from the gospel material as to the duration of the public ministry.

In the fourth century A. D., Eusebius constructed a framework for the public ministry by using the allusions in the fourth gospel to feasts during Jesus' public life, proceeding upon the assumption that the fourth gospel referred to these feasts in their exact chronological order. By this method Eusebius found in John 2:13 the first Passover in Jesus' ministry; in John 5:1, a feast which he called a Passover, but which is not said to be that; in John 6:4, a third Passover in the ministry; and in John 13:1, a fourth Passover. Because of these Passovers, as interpreted by Eusebius, his theory of the duration of the ministry is called the quadripaschal theory. It makes a ministry of three full years, plus a little time preceding the first Passover.[6] This framework of the public ministry has been, from Eusebius' time to our own, the commonly accepted one. All of the popular literature of the life of Christ at the present time uses this outline, assuming three years and a little more for Jesus' public work.

For two reasons, however, this interpretation of the data in the fourth gospel is open to serious question: (1) because the feast in John 5:1 is not called a Passover, and in the judgment of the best scholars cannot be so understood;[7] (2) because a comparison of the

[6] The earliest church fathers took varying views of the length of Jesus' ministry. In the second century a ministry of twelve to eighteen months seems to have been the preferred theory. In the third century a ministry of twenty-four to thirty months was the preferred theory. Then in the fourth century came the view that the ministry extended over three years of time.

[7] See Westcott, *Commentary on John, in loco.*

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order of events in the gospel of John with the order of events as given in the synoptic gospels has awakened much questioning as to whether John's order of events was that of the history.

If the feast in John 5:1 is not a Passover, but the Feast of Tabernacles, or Pentecost, or Purim, or some minor feast, John himself bears witness to a public ministry of two years, and possibly a few months. Further, if the synoptic gospels give the right location for the cleansing of the temple by Jesus—and there was but one cleansing—the Passover mentioned in John 2:13 must be regarded as the final Passover. This would remove any other Passover from the chronological framework in John, and would allow the public ministry, even on Johannine evidence, to be compressed into a single year.

Going now to the synoptic gospels, we interrogate them as to the length of the ministry which they seem to presuppose. The only Passover mentioned in the synoptic gospels is the one in connection with which Jesus was crucified. For this reason it was assumed in the second century that the public ministry of Jesus extended over but one year, and this view is now held by certain eminent scholars.[8] In only two ways can this conclusion be avoided: (1) by a conviction that the number and character of the events in Jesus' public ministry is such that they could not reasonably be supposed to have all taken place in so short a time; (2) by finding some indirect evidence in the synoptic gospels that a Passover season, though not specifically named, was included somewhere in the middle of the ministry. Many scholars think that both of these last-named considerations are substantiated by the evidence of the synoptic gospels.

The history of the public ministry of Jesus, as we know it from the four gospels, suggests a longer time for its accomplishment than twelve months. The way in which Jesus went about his work, gathering a few choice men about him, unfolding to them gradually his thought of the kingdom of God, leading them step by step toward an understanding of his mission and an ability to assist him in its performance, seems to make probable a longer time than one year. Moreover, his method of giving the gospel to the people—first the simpler truths of it, and gradually more and more, in order that they might assimilate it a little at a time—suggests more than one year.

[8] See especially von Soden, art. "Chronology of the New Testament," in Cheyne's *Encyclopædia Biblica*.

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Furthermore, the development of the opposition to him by the Pharisees and Sadducees, which progressed from stage to stage until it reached its culmination in his death, speaks for a longer time than a single year. It is, of course, to be recognized that this consideration does not prove a two years', or a three years' ministry, it simply makes probable, in the minds of many scholars, a ministry of more than twelve months' duration.

The other consideration in favor of a ministry longer than a single year rests upon the allusion in all three gospels (Matt., chap. 12; Mark, chap. 2; Luke, chap. 6) to a harvest time in the early portion of the public ministry, when Jesus and his disciples walked through the grain-fields, and the grain was ripe. This would seem to mark a passover time in the ministry a year before the crucifixion.[9]

It is obvious, therefore, that we are not able to determine the exact length of Jesus' public ministry. The nearest we can come to a decision is (1) that the ministry of three years or more does not find any probable support in the four gospels, historically interpreted; (2) that a ministry of only twelve months seems too short to contain satisfactorily the succession of the events of the ministry as described by the evangelists; (3) that the ministry of eighteen months or two years seems, on the whole, to meet the requirements of the gospel data more fully and satisfactorily than any other view.

The last word to be said about the matter is this: It is not of great importance that we should know the exact years, or the exact length, of the public life of Christ. That life is not less certain because we are sure only of the approximate dates belonging to it. After all, the evangelists and the early Christians who disregarded these details were right in fixing their attention upon the really important things in the life of Jesus—his deeds, his teaching, his example, his character, his personality, his authority, his world-significance.

[9] Jesus' feeding of the five thousand, which is recorded in all four gospels, is in the gospel of Mark (6:39) said to have taken place at a time of the year when the grass was green. But this datum fails to establish a second Passover for two reasons: (1) Grass is green in Palestine in the spring of the year, the Passover season; but it may also be green in the late fall after the first rains. (2) It is altogether possible that the "green grass" mentioned in Mark 6:39 is a literary rather than a historical detail of the narrative; it is not found in the Matt. and Luke accounts of the incident.

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JESUS AND CURRENT JUDAISM

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The subject is not Judaism in the time of Christ. That would direct our attention to facts that cannot come within the limits of this article. It might also affect our perspective; for all the material that goes into a Bible dictionary would force itself upon us. But the Judaism that here touches us is "current" or vital Judaism.

Moreover, we are not to study even this current Judaism for itself, but only so far as it bears upon the mind and work of Jesus. No creative workman in the broad field of social and religious life has ever been or ever can be a scholar in the academic sense. To him a considerable part of the knowledge that may be precious in the eyes of the trained scholar is surplusage. Now, our Lord is the supremely creative workman in that broad field. If, then, we would keep to our text, we must so handle the Judaism current in Jesus' time that, as far as it is possible, we may see things in his perspective.

Jesus was vitally related to his nation. He was at the farthest remove from the Hindu saint who, in order to perfect himself, mentally annihilates social and political relationships. On his mental side Jesus is the final flower of prophecy. The prophet was an inspired citizen who did his best thinking at the very heart of his nation. Jesus "came eating and drinking." Not on the mystic's mountain-top of vision, and not in the philosopher's study, did he think out his plan of salvation. In the deep of human fellowship it was given to him.

Jesus was in the most eager sympathy with the Jewish nation. So our primary conception, by which we are to control our material, is the national consciousness of Judaism and Christ's relation to it. And if we wish to start straight, we must forget a principle which intimately concerns our own practice, namely the distinction between church and state. Everywhere in antiquity church and state were identical; and, in one sense, this was truer in Judaism than anywhere

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else. For, in spite of that magnificent idealism of prophecy which laid the foundation of a universal religion, Judaism made an inextricable confusion between the question of faith and the question of descent from Abraham. And the vast motive power of monotheism served to constitute a Jew in his patriotism the most passionately religious and in his religion the most intensely patriotic man of antiquity.

If, then, we ask what are the elements which in varying proportion entered into and constituted that patriotism which was for the Jew also religion, and that religion which was for him also patriotism, we find them in an intense confidence in a future of the nation—that is, the messianic ideal—in a reverence for the Old Testament as the authoritative revelation of the divine will, and in a powerful, even if diminishing, influence of the temple and its worship. But the patriotism of the Jew cannot be understood without taking into account also the political situation and remembering Israel's subjection to Rome. Of these four elements of the life of Judaism in Jesus' day we must take account when we consider his relation to it. In the varying influence which these elements exerted, or the varying emphasis which was put upon them, is the explanation of the factors and factions of Jewish life in the first century.

Traditional terms, however helpful, are often dangerous by reason of their mental associations. Now, when we enter on the study of our Lord's life, we are sure to say that its center is found in his dealings with the messianic ideal of his people. That is true; but, because the terms are freighted with inherited meaning, it is apt to be misleading. Let us put it as follows: Jesus came to self-knowledge and self-mastery, and so came into his saving thought of God, through his relation to and dealings with the national consciousness of Judaism. On the one hand, this consciousness manifested its power and pride under the form of an immense confidence in the nation's future. This confidence is called the messianic ideal. On the other hand, it built itself upon the Old Testament Scriptures. Consequently, Jesus' dealings with Judaism involves two things which are, in truth, two aspects of a single thing: he must settle accounts with the national hope, and he must also settle accounts with his fellow-countrymen who claimed the sovereign right of scriptural interpretation.

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Jesus' privilege was to make the messianic hope inseparable from his person. His privilege gave him his task. He inherited the incomparable Scripture and the great Christ-hope. It became his task to carry the messianic ideal down to its root in the being and will of God—to ground it in the divine character, and thus to give it indestructible insurance. But this meant that he must purify it. In patriotism the noblest and basest elements of human motive are interknit. Jesus became our Savior because he purified the national hope without enfeebling it. He did not turn aside into philosophy or mysticism, but, making the supreme hope his personal possession and purifying it, he laid the foundation of the kingdom of God.

The development of Hebrew prophecy is not intelligible unless it is read in the context of universal history. The crises of world-politics attended and conditioned the turns of prophetic thought. So it was in the fulness of time. The student should keep in mind two dates of vast significance, 6 A. D. and 39 A. D. The former marks the laying of the first direct Roman tax on the Holy Land. The later denotes the proposal of Caligula to set up a statue of himself in the temple of Jerusalem. Between these dates lie the public life, the work, and the death of our Savior. What they plainly indicate is that the imperial consciousness of Rome is coming to close quarters with the national consciousness of Judaism. Vergil had put on the lips of his countrymen the noble words: "Thy calling it is, O Roman, to impose peace on the world and to put down the proud." And the prophets had taught the Jews to say: "Thou shalt suck the treasures of the gentiles, O Israel." How should the Jews and the Romans settle their accounts?

This was the situation which gave Jesus his opportunity and at the same time beset him with mortal peril. Here it is that we must place the temptation, in order to get its bearings on his plan. In the lives of great men a single experience sometimes discloses the secret of power. The temptation opens to us the very mind of Jesus. Looking forward from it, we can see his whole life-plan unfolding. The pith of the temptation was a battle between ideals, between that view of the messianic hope which controlled the Judaism of his time, and the view which alone could satisfy his own perfect nature. He was tempted to use force, and he put the temptation aside. He was

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tempted to make faith in his own claims easy by the free use of miracles, and he put the temptation aside. At the same time, he took the hope of the nation for the staple of his thought. How to be true to the nation without being untrue to himself was the problem. So, from the temptation the road runs straight toward Calvary. At every step he is vitally connected with his people and deep in their debt. Yet, all the while, he far outgoes them. A Jew all over, he transcends Judaism.

In Jesus' day a new political party was born, the Zealots. They contended that to pay tribute to Cæsar was contrary to God's will. Now, at bottom this was the question which the temptation pressed on the Savior. Should he so use his miraculous power as to make himself a great popular hero? He was himself a Galilean, a peasant among peasants. The impassional desire of his countrymen came home to him with great force. He longed to lead them. But he put the use of force outside his plans. The business of his heavenly Father was to found the kingdom of God on character. Not through force, but through the power of sheer righteousness, shall the nation come to its own. Deep as was his sympathy with his fellow-countrymen, he could have nothing to do with the methods of the Zealots. He sheathed his sword and made the cross his weapon of defense. More than once the crowd desired to force his hand and make him a king (John, chap. 6). King indeed, the master of Israel's higher fortunes, he knew himself to be. But he solved the terrible problem of force which besets every people, by fully appropriating the hope of his nation, and then setting himself to realize it through sheer perfection of character.

Following the course of Jesus' own thought, we find that, when he was once outside the sphere of the peasant, he would come upon three parties, each representing a mood or aspect of Judaism. With the Sadducees he does not seem to have come into close contact till he was put upon his trial. Yet, of necessity, he often had them on his mind. For the backbone of Sadduceeism was the high-priesthood with the rich or well-to-do section of the priesthood at large. Once on a time the high-priesthood had stood for what was most representative of Judaism. This was during the period immediately after the exile. But, for many reasons, the Old Testament priesthood

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could not keep pace with the advancing thought of the nation. It was a close corporation. No one could exercise the priestly function unless, to use the Roman phrase, he had a grandfather. He must be able to show a straight descent from priestly ancestors. No matter how great his religious genius, there was no door open to him. Even our Lord himself stood entirely outside the priesthood. It was, therefore, cut off, more and more, from the vital forces among the laity. Besides, as time went on and the revenues of the temple grew great, the high-priesthood came to be more interested in the maintenance of things as they were than in the hope and future of Israel. Inevitably, then, it lost the power to lead and interpret popular feeling. But it was popular feeling that Jesus aimed to win: "the common people heard him gladly." All the material of his thoughts and his prayers was taken from Israel's hope. In his sight, the only real things were the things pertaining to the moral nature of God and man. So, under the fire of piercing moral criticism, the high-priesthood, and the party that found a center in it, ceased to have an abiding value.

Going deeper into Judaism, Jesus would find a party or tendency which, one might easily suppose, would strongly appeal to him. Unlike the Sadducees, who traded largely in the things of the day, the Essenes, a monastic order, were merchants of light, dealing with the things that are eternal. They sought perfection in the ways of God by keeping themselves aloof from the contamination of the common life. But their very earnestness in dealing with the questions of the soul, by reason of the forms of expression it sought, lost all power to find Jesus and convince him. In truth, Essenism could not make any broad impression on Judaism itself, for the glory of that nation was its deep common consciousness and its tenacious national will. And if not on Judaism in general, still less on the Savior who embodied in his own person the genius and logic of prophetism. Prophetism in its essence is a moral criticism of the nation's consciousness and aims. The breast of Jesus was the battlefield between two interpretations of the nation's being and mind and hope. He and the Essenes were of a different spirit. Between them there could be no real sympathy.

We come last to the party with which our Lord was brought into unceasing contact, the Pharisees. The deepest differences are pos-

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sible only between people who have much to do with one another. Jesus differed profoundly from the Pharisees because he dealt with them all his life and at every turn. In a sense he himself was a Pharisee. His family were Pharisees. The Pharisees had made themselves the pastors and preachers of Israel. After the exile there was for a period no clear distinction of tendencies. But more and more the times called for men who knew the Scriptures thoroughly, and who could, through preaching, popularize their knowledge. What the priest lost the Bible scholar gained. And at last the Bible scholar wrested from the high-priesthood the right of leadership. For the Bible was the Jew's true Holy Land. From Palestine he might be uprooted and taken away, but his Scriptures were a treasure that could not be taken from him. The temple might fall, but the Word of God was indestructible. And so, by that logic of events which is another name for the will of God, the men who best knew the Bible of Israel were bound in course of time to possess the power of the keys in vital matters. In Jesus' words, the Pharisees "sat in Moses' seat."

Furthermore, the Pharisees had no aristocratic or priestly privilege. Any Jew could become a Pharisee, and might hope to become a great Pharisee, a teacher, or rabbi. So Pharisaism opened a career to all the talents. The party stood for progress, and for advances toward democracy. Consequently, in our Lord's day, they, not the priests, were the masters in Israel. And when, in the deadly conflict with Rome, the temple went down into irreparable ruin, the Pharisees showed themselves entirely competent to organize the nation on a basis wholly independent of the temple.

Jesus, then, grew up within the Pharisees' thoughts about God and man. Ultimately he found in them his rivals (John, chap. 10), in the contest for the right to interpret the Old Testament on the one hand, and the nation's hope on the other; because, in spite of the many noble things about the Pharisees, they were quite incompetent to lead God's people on to their final goal. Judaism, as they understood it, was an imposing religious establishment with an immense contradiction at its heart. By its charter, the prophetic covenant with God, it was bound to tell the glad news of God's unity and saving purpose to all mankind. But, while the Pharisees developed

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considerable missionary zeal, they were totally unable to put religion on a truly missionary basis. They made an inextricable confusion between questions of genealogy and questions of the soul, between real or imaginary blood-descent from Abraham and the spiritual nature of man.

Jesus completely transcended Pharisaism. He did it by reviving prophetism. Without turning aside into monasticism and mysticism—thus losing touch and hold on history—he so deepened and enriched the inner life that it was possible for Paul to universalize Christianity. He made character the all in all, and grounded it on the character of God. The true Israelite, like the true American, must be an impassioned lover of his nation. But if he once sets out to fulfil the promise his nation makes to humanity, he shall end by carrying the national out into the universal. For he seeks to make his own breast the sanctuary and stronghold of his neighbor's rights, his own life the insurance of the nation's hope. Sooner or later he shall find that there is but one goal for him. The hope of his nation becomes the hope of the race. Even so with the Savior. In the white light of a character in perfect keeping with the divine will, the half-values of the temple, the half-truths of the Essene and the Pharisee, pass out of sight.

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HOW SHALL WE TEACH THE INFANCY STORIES TO OUR CHILDREN?

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Certain facts in the religious world of today give timeliness and importance to this question, though the same facts make it difficult to give a thoroughly satisfactory answer.

1. First among these facts is the existence of a state of comparative uncertainty as to the historical character of these parts of the gospel narrative. *Comparative* uncertainty, I say; for some who would not hesitate to avow their belief in the historical accuracy of these stories, yet would acknowledge that their belief in the historical character of the remainder of the gospel narrative is more secure. And many who hold that these stories are historically and literally true do so on dogmatic rather than on critical grounds. Perhaps it is not too much to say that scholars generally hold that the historical credibility of the infancy stories is not so firmly established as is the rest of the gospel narrative.

Many evidences might readily be given, if needed, to show the existence of this state of comparative uncertainty. An interesting symposium was published in the *Biblical World* for September, 1905, in which one of the matters under discussion was the virgin-birth of Jesus Christ. It was interesting and enlightening to note the difference of opinion there developed. One writer says plainly: "The virgin-birth of Jesus is not only scriptural, but it is the only view that meets all the demands of the delicate situation on rational grounds." Immediately following is this statement from another contributor: "I regard it as important that Christian faith should disengage itself completely from the birth histories of Matthew and Luke." Here are two scholars of undoubted Christian faith, taking opposite positions. When we examine Professor Sanday's admirable article on "Jesus Christ" in the Hastings *Bible Dictionary*, we find that he begins the story of the life of Jesus with his active ministry,

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taking up the infancy stories later in the discussion. While Professor Sanday defends the historical reliability of these stories with great reasonableness and persuasiveness, still the fact that he reserves the discussion of them until he has closed his study of the life of Christ shows that they are subject to a comparative doubt as to their historical character.

Now, it may be that most of the readers of the *Biblical World* heartily believe in the historical character of these stories. Some of them may feel absolutely confident that critical investigation will vindicate their right to be taken as history; others may believe them on dogmatic grounds. But whatever our individual convictions or beliefs, the fact remains that these stories are not yet established historically as is the rest of the gospel narrative. And those who hold to their historical credibility on dogmatic grounds need to be reminded that more than once in the history of doctrine, beliefs and interpretations which have been insisted on as vital to Christian faith have been afterward given up as a result of further historical or critical study, and the faith has not suffered in the least. What we take to be pillars on which the structure rests may prove to be mere parts of the scaffolding left in position, which can be removed without weakening the structure; with no result, in fact, but to leave more room, and greater freedom of entrance.

2. Another factor in the problem is that our work, as teachers of children, is to prepare them for the conditions of thought-life that will exist tomorrow. They are to meet the problems of the religious and theological world farther on, not now. We need to train them to meet what is likely to confront them when their time comes for forming their own faith. Our concern must be to give them that view of any matter which has the largest probability of permanence, the least possibility of being vitally affected by the progress of critical and historical investigation. We must give them as little as possible that they may have to unload later; as much as possible that will surely have permanent value. Above all, we must see to it that in our teaching we do not present as vitally related to the Christian faith, that which later investigation may show to be untrue, or true in a sense different from that in which it was learned by the child.

3. A third factor in the problem—and a very serious one—is

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the present attitude of the child-mind toward religion, especially toward the supernatural. The training children receive every school-day makes it less and less easy for them to accept the miraculous as credible. It has been well said that the children of today are taught for twenty-five hours a week that nature is invariable and that miracles do not happen, and then are taught for twenty-five minutes a week that the world is based on miracle. We must remember that, in a proportion steadily increasing, the children who come to be taught in our Sunday schools are feeling a diminishing influence of home training. That means that scientific tests assume a greater importance to them than they assumed to the generation past, and that the miraculous is harder for them to accept. We certainly have not taken into account sufficiently this present attitude of the child toward fundamental questions as to the relation of nature and the supernatural. He will not believe in miracles unless he be shown that they are necessary and evidenced.

I have in mind especially those in adolescent years, with whom the problem becomes most serious. With very young children the matter is much more simple. But the difficult stage arrives with children from twelve years to sixteen or eighteen. A few years ago I had an interesting experience with a Sunday-school class of boys, most of whom were in the early years of the high school. They were keenly interested in the study of the Bible, but they had a spirit almost hostile to the miraculous whenever it appeared. And their Sunday-school teacher complained, with some justice I thought, that the International Lessons just then seemed built on the principle of thrusting forward the miraculous as positively and baldly as possible. One boy in the class, from a Christian home, a Christian himself by every practical test, refused even to consider the matter of church-membership because his mind revolted at the miraculous element in certain parts of the Bible. I learned afterward that the place where he stumbled most painfully was over the virgin-birth of Jesus. Some of us may deplore this rationalistic attitude of the child-mind today, and others may welcome it as a prophecy of better things to come; but whatever our view of it, we must acknowledge its presence. And the fact that it exists makes it very necessary that we deal with extreme care with any miraculous elements as to which

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there is even comparative uncertainty. It is of the greatest importance that we win such minds to faith in the supernatural; but to do that we must not make prominent those elements in the Bible narrative which are not most surely established as historical.

What, then, should be our aim and method? I can give no complete answer. I can only indicate certain principles which should govern our teaching of these children when we come to the infancy stories.

The first principle is that we should never raise critical questions or doubts in the minds of children. Childhood has enough perplexities and mental burdens of its own. It is worse than unwise, it is wicked, to load it with any of the burdens of maturity. We must not bring young minds too soon into the critical atmosphere. Here, more than anywhere else, the rule must apply that we take to our classes—not processes, but results. We must teach what is sure to our minds, not what is in doubt. While our aim should be to prepare the child to meet rightly the critical questions when they arise in his experience, we must not introduce him to them too early. President Stanley Hall has spoken wise words as to the right spirit for the educator of the young in chap. 12 of *Adolescence*. It would be well if every teacher of children would read that chapter, especially the words on pp. 149 ff. and 229–31 of Vol. II. How forceful is his statement: "If there is a sin against the Holy Ghost, it is dishonoring one's own or another's youth!"

On the other hand, we must be equally careful not to lay dogmatic foundations which later thought and study may upset. Whatever may be in doubt, there are surely enough elements of the Christian faith which are and always will be unquestioned, to provide us material ample for the building we do in the minds of our pupils. Let us be careful not to lay as foundation-stones anything which later investigation may show to be untrustworthy, or at any rate not fit for a foundation-stone.

Perhaps the most subtle danger to which the religious teacher is exposed, in a time of theological uncertainty, is the danger of thinking that, when in doubt, it is always safe to teach the old truth in the old way. "When in doubt, go back," is a motto too often followed, possibly because it invites us to travel the easiest path. The teacher

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who, in dealing with questions still in debate, insists on the old truth set in the old light, works havoc no less than he who insists prematurely on the new truth or the new light. Skeptics are made by both courses. But the most painful cases of the overthrow of faith come where the mind has received in youth the impression that the very validity of religion is involved in the truth of matters which are still in doubt from the point of view of historical and critical investigation. Such minds, when later years lead them to where they doubt the facts so positively taught, are too apt to doubt also the great truths lying below the facts. A wiser way must be found. We need to remember the warning of the Master—possibly the most solemn warning he ever gave: "Whosoever shall cause to stumble one of these little ones, it were better for him that a millstone were hanged about his neck, and he drowned in the depths of the sea."

But we must by no means so teach these stories that they shall appear as untrue, or become to the child mere myths and fairy-tales. It is possible that the progress of critical investigation will tend to establish their right to be taught as history. And, in any event, there lie within them truths of great value, beautifully set, and peculiarly adapted to the child-mind. Who that has seen a group of children listening, as someone possessed with the story-teller's gift has related the tale of the shepherds and the angel-song, could fail to see that it would be an irreparable loss if these stories should become to the children only fairy-tales or legends?

How, then, shall we present them? To put the answer in a single phrase, I would say: Lay stress on the ideal rather than on the formal elements in these stories. Within each of these infancy stories lies a great and beautiful truth. Each of them possesses a distinct spiritual value. Now, whatever may result from further critical inquiry and discussion, whatever may be finally affirmed or denied as to their historical validity, these underlying truths will always remain. And these are what count in the use made of these stories. Let us remember that far-reaching word: "The things which are seen are temporal; the things which are not seen are eternal;" and let us lay stress most of all on the spiritual elements of these stories, not on the physical facts of their setting.

At the risk of repeating my thought, I would insert here a word

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of caution: We must not present these stories as allegories or myths. We must not so tell them that the children will get an impression that they are untrue. No; unless one has come to a positive conviction that these stories are unhistorical (and if one has come to that position, perhaps he should not teach these stories to children just now), let him tell the stories straightforwardly, as he would tell any other part of the gospel narrative, only taking special pains to emphasize the ideal elements in them. Perhaps one might do well to present them as stories which were told about Jesus after his death, when people began to realize his greatness, and tried to understand better what his world-mission was and how he began it. But let the teacher be careful all through to lay the heavier stress on the truths rather than on the facts. Then, whatever the results of critical study may prove to be, there will be necessary in the mind of the youth no radical readjustment, no violent removal from what was thought to be a solid foundation of fact. Let us aim to lay a foundation of truths rather than of historical facts; for they will surely last.

To make clear the course suggested, take these stories, one by one, and see which are the ideal and lasting elements, and which the physical and uncertain. In the story of the virgin-birth the fact is that Jesus was born of a virgin; the truth underlying it is the unique relation of Jesus to God; his being the chosen of God, the Son of God; his coming into the world's life, not by accident, nor by a mere outworking of natural forces, but by a distinct step, and that the greatest one, in the self-revelation of our Father.

In the stories of the angel-visit to Zacharias, the birth of John the Baptist, the testimony of Simeon and Anna, and, to some extent, the annunciation to Mary, is set forth the great truth that the revelation of God in his Son came first to a select few, who were watching, praying, longing, for the fulfilment of God's promises; and that they were able to see the new light far earlier than the mass of the people, because they were in closer touch with the spirit of God.

In the tale of the wise men and the star is the beautiful setting of the great truth that longing for new light was widespread, reaching into other lands than Palestine; that not only the chosen people, but the world at large, was ready in the providence of God for the coming of his Christ.

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In the story that the children love most of all, that of the angels and their song to the shepherds, is set forth the truth that the spiritual world, the home of God, rejoiced at the birth of the world's Savior; and that the meaning of that birth, its mission of "peace and goodwill," was clear to the divine wisdom and love from the beginning. The life of Jesus, even in its first moments, was divinely chosen and planned. These are the universal elements that underlie these stories, and give them most of their real value for us today.

Now, I believe it is possible for anyone who will think carefully over this, and pray earnestly, to find a way to tell these stories without rousing doubts as to the facts, yet always holding the facts subordinate to the truths in them; then, whatever further light may reveal as to the credibility of the facts, the stories will retain their main value to the mind of the one who so learned them in childhood.

The part of the infancy narrative about which feeling is most acute and sensitive is, of course, the story of the virgin-birth. Like the other stories of the infancy, this is involved in the "comparative uncertainty" of which I have spoken. But beyond this, there are other reasons peculiar to it which make our treatment of it a delicate matter when we deal with children. A few words should be given to this. My answer to the question how we should teach this story to children is a very frank and positive one. I think we should ignore the subject wholly or very largely. I am decidedly of this opinion for the following reasons:

1. Such a course is in harmony with the nature and needs of the child. Questions relating to sex must not be prematurely thrust upon the child's consciousness. To make much of the fact of the virgin-birth is to emphasize a part of life of which the young child is rightly unconscious. There is a growing tendency to teach the child the facts of sex earlier and more directly than has been the custom. But this should be done with extreme care; and until it has been done, stress should not be laid on the story of the virgin-birth of Jesus.

2. To ignore this matter is in harmony with what we know of Mary's treatment of the subject. It is certain that few, if any, knew the story of the birth of Jesus till after his death. The gospel says that "Mary kept these things and pondered them in her heart."

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Especially important is her word to the boy Jesus, as recorded in Luke 2:48: "Behold thy father and I sought thee sorrowing." She does not hesitate to speak of Joseph as Jesus' father. The fact that the only incident we have from the boyhood of Jesus shows us his mother ignoring the fact of the virgin-birth, and that too in the very gospel-narrative which has most to say of this fact, surely warrants us in adopting the same attitude when talking with children about the early years of our Master's life.

3. This course is in harmony with the actual history of the growth of faith in the first disciples. There is not a trace anywhere in the gospel narrative that any one of the Twelve, or any of the personal followers of Jesus, ever had heard about the virgin-birth till long after they became his disciples. Why should we make important, and even fundamental, a matter which had no place in their development until they were far on in their Christian life? Is not the natural course for us to take that which was followed by the first disciples, who were set face to face with Jesus the Man, the Teacher to learn from, the Master to follow; and who learned, as they lived with him, to recognize in him the Christ, and the Son of God? Let us set him before the children, and let him call them "by his own glory and virtue." Then, if, in after-years, the doctrine of the virgin-birth seems essential to their full faith in him, they will be as ready to accept it as the early church was. Such is the natural order of faith's development. The very stronghold of the faith in the absolute deity of Jesus is surely in the gospel according to John and certain of Paul's letters. Yet in John's writings and in Paul's there is not a trace of the doctrine of the virgin-birth. In order to insist on the absolute deity of Jesus, must we insist on a doctrine or fact which John ignores when he writes his prologue? Should we not rather make most of the argument he uses there: "And we beheld his glory, as of the only-begotten of the Father, full of grace and truth"?

4. This course of ignoring, largely or wholly, the virgin-birth is in harmony with the right sense of the values of life. I mean this, that it emphasizes the moral and affectional side of life rather than the physical, as the real basis of life, and of the home. If we teach the child (as I was taught in my youth) that "Joseph was not the real father of Jesus," that he is a sort of outsider in the infancy narra-

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tive, we emphasize the physical basis of home-life disproportionately, almost painfully. One solid foundation we should certainly seek to lay in the child's mind is that the real relationships of life are moral and spiritual, not merely physical; to teach him that, is to safeguard his future home, as well as his own character. Which will best give this point of view to the child—to emphasize Jesus' relation to God on the basis of physical life, or on the basis of spiritual likeness and union with the Father? I do not see how there can be more than the one answer to such a question.

It has been my good fortune to know two families in which no blood-tie existed between a parent and a child, but in which the spiritual tie was exceptionally strong and deep. In one case a woman, who had several children by birth, and one stepdaughter, said to me: "No one of my children has loved me as has this one whom people call not my own." In the other case the child has no blood-tie with father or mother, but has been adopted into the home. Yet I know few young men whose relationship is so truly filial as is his. His mother has for him an affection as strong as that for her own children. Shall we say that in such cases these are not really the children of these parents? Is not such a view putting altogether too much emphasis on physical elements, and too little on spiritual? And, most of all, with children, shall we not seek to emphasize always the inner relationships as the most real, lasting, and important? And can we do this, if we are saying to them that the mainstay of our faith in Jesus as Son of God lies in the story of a physical relationship at his birth?

Even for those who consider the story of the virgin-birth an established historical fact, I believe the right course in teaching children is that suggested above—to ignore it largely or wholly, leaving the question to be faced in maturity, when faith in the divinity of Jesus has been already won. Certainly upon those who hold that the infancy stories are in a state of comparative uncertainty there rests a solemn obligation so to present them as to make of them for the future, not stumbling-blocks, but foundation-stones for faith and character.

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THE TEACHING OF JESUS CHRIST CONCERNING HIMSELF AND HIS WORK[1]

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We are sometimes invited to compare the Nicene Creed with the Sermon on the Mount, in order to observe how much they differ as presentations of the truth of Christianity. It would be possible to admit the obvious difference between these two compositions at its face value, and still give full honor to the fourth-century document with all its Greek metaphysics, if we could accept Cardinal Newman's theory of development, or apply Abbé Loisy's analogy of the oak, which is so very different from the acorn, from which nevertheless it is a legitimate growth. But what is the reason for bringing forward such a comparison? Apparently it is done on the tacit assumption that primitive and normative Christianity is limited to the contents of the great sermon. That is about as unreasonable as it would be to write down the preacher of a temperance or peace sermon as a Unitarian, because his discourse did not include an implicit assertion of the doctrine of the Trinity. We have no ground for supposing that Jesus put the whole of his theology into an exposition of the ethics of the kingdom of God.

Still, let us take the Sermon on the Mount—this collection of *logia*, as perhaps we should regard it—and for the moment look at it by itself, and see if it does not contain hints and evidences of what is more fully expressed later. We may note especially what the speaker calmly assumes with regard to himself. Thus he declares that "they of old" said this and that; but adds "I say"—the very opposite. Now, the sayings which he repudiates are found in the law, the most sacred portion of the Jewish Scriptures. Thus Jesus sets aside portions of this awful Torah merely on his own personal authority. The greatest of the prophets fortified their oracles with the formula, "Thus saith the Lord." But Jesus goes beyond them and

[1] The substance of a lecture given at the University of Chicago, August 2, 1905.

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is content to rest his revolutionary innovations on the simple assertion, "I say unto you." He concludes with the parable of the Two Houses, in which building on the rock and building on the sand represent respectively simply the difference between doing and not doing what Jesus calls with majestic simplicity "these sayings of mine." What an assumption of authority is here!

But why should we confine our attention to the Sermon on the Mount, which is no more specifically authentic than other teachings of Jesus in the synoptic gospels? The very sentence in which our Lord confesses to a limitation of his own knowledge contains a great assumption of personal dignity. "But of that day or that hour," says Jesus, "knoweth no one, not even the angels in heaven, neither the Son, but the Father."[2] Observe the ascending order—the angels, the Son, the Father—our Lord calmly placing himself between the angels and his Father. Then in the parable of the Vineyard, while it is evident that the servants stand for the prophets, in distinction from these servants Jesus, plainly referring to himself, says that the owner of the vineyard "had yet one, a beloved son; he sent him last unto them, saying, They will reverence my son."[3] Or take the great parables of judgment which reach a climax in "The Sheep and the Goats." Here Jesus himself is the judge before whom all the nations are gathered. So again, in Matt. 11:27 we have a claim to divine sonship quite in the style of the fourth gospel.[4]

The few specimens here adduced might be supplemented by many others. You must tear the gospels to shreds, if you would remove from them the evidence that our Lord made the very greatest assumptions with regard to his own nature and dignity.

But now it may be objected that we are not usually content to take people at their own valuation of themselves, seeing that those who have most worth are commonly most modest, while the boasters frequently turn out to be empty pretenders. When we look into it, however, the empty pretense can be traced either to poor vanity or to blind fanaticism. Neither of these weaknesses can be thought of for one moment in connection with our Lord. He always manifests

[2] Mark 13:32. [3] Mark 12:6.

[4] Wendt and Beyschlag argue that, though the style of that gospel is peculiar to itself, the substance of our Lord's teaching in it is not out of harmony with that contained in the synoptics.

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what Matthew Arnold calls his "sweet reasonableness," and he never thinks of himself for his own sake; for his is the very spirit of lowliness and self-abandonment. Then how shall we account for these amazing assumptions of dignity, except by admitting that they spring spontaneously from the depths of his true self-consciousness?

There are two specific questions with regard to our Lord's teaching about himself on which I must briefly touch.

The first is his claim to be the Messiah. It has been maintained by some that he never made this claim, and Wrede has argued that the way in which the publication of the claim is supposed to be suppressed in the gospels is an attempt on the part of the evangelists to account for the fact that so little was heard about it, although they wished us to believe that Jesus put it forth, in accordance with the later teaching of the church. But the suppression of the claim points the other way, when we trace it out, especially in Mark, our primitive gospel. There we do not meet with it earlier than the crisis at Cæsarea, where Peter makes his great confession, "Thou art the Christ."[5] Jesus accepts the confession, but requires secrecy about it. Here, then, we reach a second stage. Finally, in the triumphal entry into Jerusalem, which is a deliberate adoption of Zachariah's conception of the gentle and peaceable Messiah, Jesus throws off all disguise and openly puts forth his claim, though he knows that in so doing he is sealing his death-warrant. To suppose that this gradual unveiling of the idea is not historical, but is a creation of the evangelist's art, is critically impossible, since the writers of our gospels were too naïve, too unconscious, and too objective in their method of telling their story, to be capable of so difficult a literary device. Jesus, it would seem, claimed to be the Messiah, just as he claimed to introduce the kingdom of God, realizing what was essential in the Jewish popular ideas, but liberating this from the crude materialistic form.

The second specific question is as to the use of the title "the Son of man." Light has been thrown on this question by recent Aramaic studies, from which it would appear that the phrase *Barnasha*, which we have rendered "the Son of man," was in common use among our Lord's contemporaries with the simple meaning of "man."

[5] Mark 8:29.

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This, then, it is said, is all that it could mean. Hence it has been argued that, if he used the phrase at all, Jesus could not have been applying it as a title to himself; he must have been speaking of mankind generally. Now, it may be admitted that there are one or two cases with regard to which this view may appear more or less plausible. For instance, when Jesus says, "The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath,"[6] it may be argued that mankind, or a man, any man who realizes his rights as man, is master of the day which is made for the use of man. Similarly, when he declares that "the Son of man hath power on earth to forgive sins,"[7] it can be urged that this is parallel to the right of binding and losing which Jesus subsequently conferred on his disciples, as he also gave them powers of healing. But this interpretation will not stand when we reach those later sayings of Jesus which describe the Son of man coming in clouds of glory with his attendant angels.[8] In such passages Jesus must be referring to himself; and the reasonable inference from this is that he always uses the phrase in the same sense. What is that sense? We meet with it in the "Similitudes" of the book of Enoch as the express designation of the Messiah; and Dr. Charles, our greatest authority on the subject, has shown that this portion of the book of Enoch was older than the time of Christ. It is probable that our Lord knew it. His language with regard to his return is very like what we read there, and the source in both cases may be traced back to Daniel. But here we are confronted with a difficulty; for if by calling himself "the Son of man" Jesus was just adopting the Enoch title of the Messiah, was he not publicly claiming to be the Messiah every time he did so? That would be contrary to his suppression of the title on the lips of his disciples. May we not find an explanation in this way? The phrase was not at all a popular title of the Messiah. But it was on everybody's lips as the common designation for a man. Therefore the mere use of it would not suggest the messiahship. Still it was a strange thing that anybody should use it as a sort of name for himself. Thus it would set the thoughtful wondering. Then, pondering over it, some of them might come to see in it an allusion to the Daniel or Enoch idea. Accordingly, while

[6] Mark 2:27, 28. [7] Mark 2:10. [8] E. g., Mark 8:38.

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to all it sounded a note of human brotherhood, to these more reflecting souls it would bring the further suggestion of the messiahship, but not dogmatically; and even then it would retain its original sense and feeling. Jesus wished to be welcomed only as a Christ who saved and ruled and won his adherents in the spirit of human brotherhood.

Let us now turn our attention to our Lord's teaching concerning his work. The program he enunciated at Nazareth in a quotation from Isaiah exactly characterized the object of his mission, as that was shown in all he said and did.[9] He came to give light and liberty; sight for blind eyes, freedom for slaves. This was for the most helpless and needy, and therefore the announcement of it was good news for the poor. His light was the truth about God as our Father, and the secret of eternal life in following him. The liberty was emancipation from the tyranny of Jewish tradition; but, much more, it was soul-liberty in escape from all that enthralls and degrades. This his teaching and his healing continually illustrate, and it is so clearly written in the story of his life that few will care to dispute it.

But now there is one aspect of the work of Christ that has given rise to much discussion. Orthodox books of theology treat the work of Christ as consisting mainly of the atonement, and associate the atonement with the death of Christ. Thus it is represented that his work was his death; that his death was the object of his mission; that he was born in order that he might die. How far is this idea sanctioned by his own teaching? Here again we are bidden to observe the contrast between the elaboration of later theology and the simple teaching of Christ himself. Just as it has been said that the doctrine of the divinity of Christ is a later development, largely due to the apostle Paul, so it has been asserted that the doctrine of his atoning death is essentially Pauline.

Assuredly it is not to be denied that both of these great ideas of Christian theology are dwelt upon much more emphatically, and worked out with much more fulness, in the epistles than in the synoptic gospels. But we have seen, in the case of our Lord's divinity, that the essential idea is to be found in his own teaching. He claims to be the unique Son of God. How does his teaching stand with regard to the purpose of his death? His references to this subject

[9] Luke 4:18.

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may be compared with his treatment of his messiahship, with which they are closely connected. He never spoke of it until his messiahship had been owned by the disciples. But immediately after that had been done he made the startling announcement of his approaching death. The one follows sharp on the other at the crisis in Cæsarea. This would suggest that there is some connection between them; that it is as the Christ that Jesus will have to die. After this, our Lord spoke of "the decease which he should accomplish at Jerusalem," with growing fulness of detail. Still as yet this was only represented as an impending future, and it was not shown to be connected with the work of redemption. Two explanations of our Lord's reticence in regard to that mystery have been suggested. It has been pointed out that the meaning of his death could not be understood till it had taken place, and had been followed by his resurrection, which flung back a new light on the cross; and it has been said that he came to die, not to talk about his death, so that we may learn the significance of his death by a contemplation of the crucifixion itself, better than we could learn it from anything he might have said on the subject.

But there are two sayings of Jesus Christ that go beyond the bare announcement of the approaching horror, and lift the veil for a moment so as to give us a glimpse of the end and object of the tragedy. First we have the saying: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."[10] In order to minimize the doctrinal force of these words, it has been urged that they only appear by way of illustration of the life of mutual service which Jesus is requiring in his disciples. But Paul's great christological passage[11] occurs similarly as an appeal to the example of Christ; so does Peter's reference to the truth that "Christ suffered for sins once, the righteous for the unrighteous, that he might bring us to God;"[12] yet nobody ventures to deny the doctrinal force of these passages for that reason. Then it is pointed out that the emphasis of the passage rests on the idea of service. Christians should serve one another as their Master came to serve; the giving of his life is added as an appendix, an illustration of his service. Precisely so; but does now that make the reference to death the more significant? Our Lord's supreme act of service was the surrender

[10] Matt. 20:28; Mark 10:45. [11] Phil. 2:5–11. [12] 1 Pet. 3:18.

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of his life. Then we may turn the thought the other way. The purpose of his death was to render service to men. We cannot weaken the passage by understanding the giving of Christ's life to mean the spending of his life in active service. The Greek word for life (ψυχή) will not bear that interpretation. Besides, we have analogous passages where death must be meant.[13] Jesus is specific when he goes on to say that this gift of his life is as a ransom. Ransom was given for captives taken in war, and for lives which were about to be forfeited. Thus it might be a payment to effect the liberation of slaves or prisoners, or to obtain remissions of the death-sentence of convicts. Both of these forms of ransom would be familiar to readers of the Jewish Scriptures. Jesus does not say which he intends. Elsewhere he shows that he brings both kinds of deliverance; for he promises liberty to captives, and he offers eternal life to souls in danger of death. Therefore he might have both ideas in mind here. But his thought is directed to the positive aspect of the ransom. It brings deliverance, whatever the previous trouble or threatening danger may be. Now, the ransom is the price of the deliverance. So Christ's death is the price of the deliverance of the people whom he redeems. Here is an unmistakable connection between his death and his saving work. It is not easy to exhaust the meaning of his words by following Beyschlag in understanding them to mean that the moral influence of the contemplation of our Lord's crucifixion enables us to break away from our evil habits. There is a deeper mystery here; but it *is* a mystery. Jesus offers no explanation of the atonement; he states the fact. Lastly, this is "for many." The preposition rendered "for" (ἀντί), when associated with the idea of ransom, indicates exchange. So elsewhere we have the fuller word ἀντίλυτρον for a ransom. Christ gives his life in exchange for many souls, whom he thus ransoms.

The second passage in which Jesus unveils somewhat of the purpose of his death occurs in the words of the institution of the Lord's Supper.[14] Now, although the saying of Christ about the symbolism of the communion cup is variously reported, there are certain phrases and ideas that recur in all four accounts, the preserva-

[13] E. g., Mark 8:36.

[14] Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25.

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tion of which, in spite of the variations in other particulars, renders them the more significant. The three synoptic writers and Paul all agree in giving us the statement that the blood of Christ has a covenant character. It is blood of the covenant. This is a very peculiar idea. To the Jew it would be a very definite idea. He was familiar with the notion of God's covenants with his people; and the use of blood in the sacrifices of the law was frequent and suggestive. Then the covenant of the law itself had been sealed and confirmed by the sprinkling of the blood of a sacrificed animal.[15] In view of that fact there could be no doubt that "the blood of the covenant" must mean the sacrifice confirming the covenant. Paul, followed by Luke, has "the new covenant." Plainly this is with reference to Jer. 31:31, where a new covenant is promised—a passage elsewhere claimed in the New Testament as fulfilled by Christ. Then the meaning must be that Christ's blood—i. e., the surrender of himself to God in death as a sacrifice—is the confirmation of this new covenant of the gospel, just as the sprinkling of the blood of a sacrificial animal had been the confirmation of the old covenant of the law. It is perfectly clear, then, that Jesus here speaks of his death as a sacrifice. Matthew adds that this was for "the remission of sins." Whether this is a part of our Lord's original sayings which only one evangelist reports, or, as some think, a catechist's explanatory note, it is in full harmony with the idea of the new covenant, since in Jeremiah that is especially characterized by forgiveness of sins. It is a covenant of pardon.

In view of all this, we cannot escape from the idea that Jesus here teaches the sacrificial character of his death. In the present day some people fight shy of all references to the blood of Christ, no doubt partly because they revolt against crude, gross references to the subject. Let them note this significant statement. I do not know that I have met with it before; but I venture to throw it out as beyond question: Since our Lord's reference to his blood as thus essential to our redemption is contained in all three synoptics, in one of Paul's most certainly authentic epistles—our oldest and best sources of primitive Christianity—and also reflected in John 6:53, it is *the very best authenticated of all our Lord's teachings.*

[15] Exod. 24:7.

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THE IMITATION OF JESUS

SHAILER MATHEWS
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Among the really classic books of religion there is none dearer to the heart of the church than the *Imitation of Christ.* For centuries men have found in it inspiration to sacrifice and humility, and to severest self-examination. What man of us has not found in its pages merited rebuke for our pride, or well-deserved calls to shame for our selfishness, as it has bidden us think of the sufferings of Christ? He who has never come under its influence has missed something that would have made him more humble and more ambitious for purity of life.

Yet few of us are ready to say that in this noble work there is presented precisely the Christ of the gospels, or the type of life which an unbiased reading of the words of Jesus would suggest. Its asceticism is too prevailing; its standards of life are too much those of the monk; and its estimate of Jesus himself is too much swayed by a theology dominated by ideas of merit and mercantile substitution. A life formed along the lines which it described would be, after all, hardly that which the average man and woman could expect to live or, indeed, would want to live in our present world.

None the less, we, too, would imitate Christ. The most intimate question which we can ask ourselves is whether such imitation is possible or in any way realized in ourselves.

But what is it to imitate Jesus? It certainly is not to reproduce in the twentieth century just the items which went to make up his conduct in the first century. No one of us would think of dressing as he did or of eating and drinking and sleeping and wandering homeless up and down the country side without occupation, dependent upon the charity of others. Nor, however much such a condition might be demanded in individual cases, should we think that to imitate him meant to live a life of celibacy and of hostility to existing religious authority, or to die a martyr upon a cross. Such

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matters, we are agreed, are at best but superficial. A man might reproduce the life of Jesus in them all and still be far from being Christ-like.

Indeed, so far do we sometimes go in our revolt against this conception of imitation as to deny that there should be any imitation whatsoever. Forgetting that Jesus calls his disciples friends rather than slaves, we are ready to be his slaves, but even as such we choose to live our own lives. However we may attempt to do only what he distinctly commands us, we want to be ourselves, individual. Imitation, we sometimes feel, carries with it a suggestion of hypocrisy.

It is a mistake, however, to set these two moods of individualism and imitation over against one another. They are not mutually exclusive. Paul was farthest possible from setting a premium upon hypocrisy when he urged men to imitate him as he imitated Jesus, and Jesus himself does not demand any abandonment of one's own individuality, be it weak or strong, in the effort to live at one with him and with the Father. Indeed, if there is anything that was striking in the training given his disciples by Jesus, it was his constant silence on uniformity and identity of action. Peter he never tried to make into John, and John he never tried to tame into Thomas. He met the philistine spirit of Philip with a rebuke, but he answered it in a way which left that matter-of-fact soul still true to himself, however loyal he might be to the search for the Father whom he should have seen revealed in the Master. And, indeed, this is perhaps the first lesson that Jesus would teach any man who takes him as a teacher: the realization of his own individuality.

The question, therefore, of the imitation of Jesus merges itself in the larger question of the acquisition of character. The Christian life does not begin with a denial or a suspicion of the elemental deliverances of ethics. The imitation which Jesus would have us undertake is not a duplication of his actions, but a reproduction of his life; that is to say, the taking of an attitude to God and to our fellows and to our world like that which he himself held to God and to man and to the world in which he himself lived. And deepest within that attitude is a trust in God as love, and, because of this trust, self-sacrificing service to our fellows.

To place Jesus in his world is to emphasize the freedom of his

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spirit. Paradoxical as it sounds, he who would be most like Jesus will be most unlike him. The student is like Jesus, not when he abandons his study and turns teacher, but when he carries on his studies under the guidance of the same ideals and love and faith as were expressed in the words and life of Jesus. The same principle applies to the business man or any person who is living a normal and legitimate life.

But this is farthest possible from saying that the imitation of Jesus is simply the living of a religious life, or the following of abstract principles formulated apart from the living personality. If there is anything which our recent studies of man are teaching us, it is the power of imitation. The child learns more by being in contact with a strong and worthy personality than by any amount of good advice. There is no more discouraging effort than that which seeks to make men good by giving them information about duties. There is a contagion of example which must in the last analysis determine all educational methods. A growing personality is formed by those influences which come from his observation of another's life. He is the most effective teacher of conduct who himself is worthy of imitation. It is here that Plato and Socrates, with all their greatness, are inferior to Jesus. A man may assent to their teachings, may even endeavor to reproduce them in his conduct, but he gets no particular inspiration from the life of either Plato or Aristotle. Even Socrates himself does not appeal to our moral imagination in any such way as does Jesus. One hero is worth a thousand books on heroism.

For it is personality that everywhere inspires us to emulation. And it is the personality of Jesus that supplies the pedagogical need of someone to imitate. Here in very truth the members of the kingdom of God are like little children. They want a creed lived out in deeds and not merely expressed in words. To reduce Jesus simply to a group of truths is to destroy a large part of his influence. The mere sight of the self-sacrifices of Jesus and the appreciation of the actual, concrete life which he lived have always proved, and will continue to prove, more potent than his noblest words.

To a high degree the development of character through imitation is involuntary. It is hard to say just how or why a man grows to be

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like another. It is equally difficult to discover by analysis the precise forces which go to create a Christian character. Does a man grow good because he chooses this or that principle of life? Possibly some men do, but for most of us character is the outgrowth of influences which, like the actinic rays of the sun, beat in upon us and give us health and vigor without our being conscious of their influence. And it is thus with Jesus. We imitate him almost involuntarily. The character which stands out on the pages of the gospel appeals to us and commands us more effectively than even his words. The unconscious response of our souls to him supplements our definite determination to adopt his principles. Religious meditation may be its agent, prayer may be its accompaniment, but the real man of Nazareth is, after all, our inspiration. We grow to be like him as we live with him. Bound up in the bundle of his life we are saved.

But to be merely passive is not to imitate. We must act as well as meditate. The narrow path does not lead to heaven through the hermit's cell, but through the market-place. We are not like Jesus until we are ready to follow over Calvary as well. And there is tremendous need of this sort of imitation of Jesus. We are in constant danger of mistaking respectability for goodness, legality for morality. We are in even greater danger of living a life which, however much its externals may be like those set by the real followers of Jesus, is at heart vulgar and materialistic and selfish. The very center of our lives ought to be like the Master. We need his trust in a heavenly Father, his supreme confidence that a human soul is worth more than any amount of wealth, his splendid optimism which, without any attempt at self-deception, refused to believe that the ultimate outcome of badness is the same as the ultimate outcome of goodness. And most of all do we need to be like Jesus in our valuation of life. He placed honor and love and faith above that success which most of us want. We need the same heroism. We are afraid of taking up our crosses and following him. We are looking about for Simons of Cyrene to carry them for us. But until we are ready to follow Jesus to the uttermost—to the garden and the cross—we are untrue to him and to ourselves and to our God.

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THE PRACTICABILITY OF THE LABORATORY METHOD IN THE SUNDAY SCHOOL

WITH SPECIAL REFERENCE TO THE LIFE OF CHRIST

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Probably nothing is more characteristic of modern education, as distinguished from that of earlier days, than its method of inductive rather than deductive study. There are many, not so very far advanced in life, whose recollections of geography and the study of natural science begin with pages and paragraphs learned out of books, with misty notions of their real meaning, and comparatively little interest in the process. These individuals are apt to look with something of envy upon the twentieth-century child, as he studies nature at first hand in field or garden, or in the school laboratory. For this is what the inductive method means when applied to the study of physical objects. Instead of learning abstract laws formulated by others, the pupil is led to discover them for himself by experimenting with the concrete objects whose relations these laws express. And the laboratory method, be it remembered, is by no means confined to work done in a room with a particular kind of equipment and called a laboratory. The term may cover any and all work which deals with concrete facts with a view to discovering their mutual relations, formulating these into laws, and then testing these laws in order to establish their universality and wider application. Many a lad, whose school was barren enough, has found the true method of study at home and afield under the wiser guidance of parent or friend.

Nor is this method by any means confined to the study of physical objects. There are facts of experience no less concrete than rocks or trees, and quite as susceptible to experimental testing. The relations which they sustain to each other, though undoubtedly more varied and elusive than those existing between material objects, are no less orderly in their workings, and may be as truly expressed

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in psychological or spiritual laws. The inductive method may be applied in either case, the only difference being that the facts of experience are found in our own consciousness, or expressed in historical and literary records, thus requiring different tools and appropriate methods of work. Even more is it true of such study that the opportunity is not limited to the classroom and formal instruction, but extends to all the relations of life, among which the home relations stand pre-eminent.

This application of the laboratory method finds illustration in the modern methods of historical study. Far less time is given to the study of textbooks which both record and interpret the history of the past for the student. More time relatively is expended upon original research, the study of contemporaneous documents, biographies, and the like, the facts thus discovered being noted and compared with a view to ascertaining the political, social, and moral principles involved, estimating the influence and importance of characters and events, and forming judgments of the merit or demerit of those who made history by their deeds. And the next step in such study, parallel with the testing and application of newly discovered laws in the physical world, is to apply these social and moral principles to the problems and conditions of our own day.

Now, this is exactly the task which the Sunday school has before it. Its main subject of study consists of certain literary records—legendary, historical, biographical, theological, poetical—in which are expressed the individual and national experiences of a people whose chief concern was religious. In the effort to establish a kingdom of God upon earth, they were led by the divine spirit through perfectly natural methods for the most part. We may study these records in either of two ways. We may approach them, as many of us approached our geography and botany, through the medium of a textbook, whose author makes our discoveries and interprets them for us; or we may adopt the laboratory method, study the original sources for ourselves, and make our own interpretation. The latter method will mean, not only vastly increased interest in the study, but far more vital and lasting results in thoughtfulness and character.

The study of the large majority of schools during the coming year will center in the greatest of these biographies, the life of Jesus

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Christ. No other history can compare with this in the quality of moral principles involved or in the genuine interest aroused, if the theme be rightly treated. In no other subject is it so important that our children and youth become interested, and any method that may increase the effectiveness of our teaching is worthy of careful attention.

In accordance with our definition of the laboratory method, the problem resolves itself into this: How may we lead our pupils to study and interpret for themselves the concrete facts of the life of Jesus, to discover the principles which governed his life, and to test and apply these principles in their own daily living?

The solution of the problem will vary with the age of the pupil. The variation will not be so much in the general method as in the selection and expression of the concrete facts with which we have to deal. Concreteness is by no means a constant factor with all ages of children. The spiritual experiences expressed by the apostle in his epistles, or by the psalmist in his songs, will be exceedingly real and concrete to many an older person, while absolutely vague and abstract to the happy, carefree boy or girl. We may therefore profitably divide our description of laboratory methods into three classes: those adapted to children of the primary grades, those for boys and girls of the intermediate grades, and those for older pupils.

With reference to the primary pupils less need be said here, not on account of inferior importance, but because, under the stimulus of child-study and the natural love for little children, the methods of work in this department are already far in advance of those in the higher grades. This much, however, may be said: Of all the methods for presenting the facts of human experience in concrete form to little children, few can equal the story, well constructed, and told by one who sees clearly the picture to be described and sympathizes with the delight of the hearers. Fortunately, the life of Jesus abounds in material for such stories, many of them almost ready to hand, in which the child will feel an eager interest. Of the books upon story-telling, Dr. Hervey's *Picture Work* has long been a source of help to Bible teachers; and to this must now be added Mrs. Houghton's *Telling Bible Stories*, recently published. Literature is rather barren as yet of good models in Bible story-telling. Mr. Bird's

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Jesus the Carpenter of Nazareth is probably as good as any for vividness and picturesque detail.

The story may be supplemented and made more real by the use of pictures illustrating its theme. In these days of Brown and Perry and Wilde, the supply of good pictures is abundant. But the teacher should not stop with the printed picture furnished to the pupil, to the neglect of a most valuable form of self-expression, the child's own drawings. Crude they may be, and will be at this age, but self-expressive none the less, and, until the child has mastered the art of writing, these and various kinds of constructive work are his only means of expressing himself in permanent form. In one primary department the lessons are taught first of all through stories told to the children. Sometimes this is supplemented by a picture given to them. Again, each child will be asked to draw a picture representing the theme of the story or some feature of it; or they may be asked to gather during the coming week and bring in objects or pictures illustrating the topic. Sometimes a choice verse connected with the lesson is given to them upon a card to be colored with crayons and committed to memory meanwhile. All these various forms of illustrative and constructive work are carefully preserved, and put into a scrap-book or portfolio at the close of the quarter or year's work.

Having thus presented in concrete form the pictures of love and gentleness, and other Christian virtues coming within the range of the child's experience and ability, the next step is to illustrate and apply these lessons to daily living. Comparisons with a view to abstract generalizations are not for the little child, but he may easily learn to delight in acts of kindness, helpfulness, and love. And the field for these is everywhere—in the exercises of the school, in the home, among playmates, in behalf of those less favored. How better can the story of the Good Samaritan be followed up than by some act of helpfulness on the part of class or individual, or a lesson on forgiveness by a similar act in behalf of one against whom the doer has had a grudge? The teacher needs to have constantly in mind worthy and appropriate objects for such acts of Christlike service, and ever watch the opportunity to clinch the lessons of the classroom in this way.

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These are the essential elements of the laboratory method of work with little children; the facts presented in concrete form and the simple principles involved applied in actual practice. If we are true to our method, we shall value such work far above moralizing. The teacher who tells the story and then proceeds to moralize upon it is doing what our older textbooks did for natural science, and with like results. The child is actually hindered from making his own discoveries and passing his own judgments. More than this, it is at least an even chance that the moral deduced does not fit his experience at all. Let him be told the story clearly and vividly, and he may be trusted to find its lesson, if it have any for him. Those are significant words of Dr. VanDyke, which every teacher should heed: "Lord, let me never tag a moral to a story, nor tell a story without a meaning."

With the boys and girls of the intermediate grades the conditions are somewhat changed. They have learned to read and write, and the dependence upon oral work need not be so great. Moreover, they are at a period of great activity and restlessness, and any plan of work, to enlist and hold attention, must occupy hand and eye as well as brain. The power of abstraction is somewhat more developed—a fact which has its influence upon the themes to be treated. It is the golden opportunity for memorizing, and any scheme of study should include many of the choice passages of Scripture and standard hymns to be committed to memory. The pupils should be given the Scripture narrative, and led to read and interpret it for themselves under the tactful guidance of the teacher. A practical method of accomplishing this may as well be illustrated by describing a course on the life of Jesus, prepared by the writer, and used in several schools.

The lessons are mimeographed on letter-size sheets punched for binding in manila or other heavy paper covers. The subject-matter is divided into chapters and sections, references to the Scripture narrative being given at the beginning of each section. These references are assigned to the pupil in advance for home reading. The lessons are developed by suggestive questions, space being left for the pupil to write in his answers. An outline map of Palestine is furnished each pupil, upon which the various places mentioned

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are located as reached in the course of study. The journeys of Jesus from place to place may be traced, the map may be colored to bring out its topographical features, and other uses may be made of it at the discretion of the teacher. The teacher of one class of girls gathered them at her home during the week and directed them in the construction of a relief map of Palestine, made from paper pulp, which was colored with paints, and which gave them a far more vivid idea of the Holy Land than any amount of reading or description would have done.

Spaces are also left for pasting in pictures to illustrate the work, preference being given with pupils of this age to views of the places mentioned, rather than to the more idealistic representations of scenes.

The method of work is varied, the effort being made to discover new and attractive ways of presenting the various lessons with special reference to the constructive instincts of the pupil. Many lessons, strong in contrasted features, may be interestingly treated by the use of parallel columns. The "Visit of the Magi" and the "Schemes of Herod" is an example. Here are two types of people who sought Jesus. The pupil is asked to find from the Scripture narrative who they were, and to write their names at the head of the columns, which are then filled out with answers to the questions appearing at the left, as illustrated by the following diagram. The answers here given are taken from a pupil's book.

Who tried to find Jesus?	*The Magi.*	*Herod.*
Who were they?	*Wise men from the Eastern country.*	*King of Judea.*
What kind of men were they?	*Good men, wanted to know about God.*	*Cruel, wicked, jealous*
Why did they want to find Jesus?	*To worship him.*	*To kill him.*
How did they go about it?	*Asked questions of those they met.*	*Lied and tried to get him by fraud.*
What success did they have?	*Found him.*	*Failed.*

The contrasted characters of Herod and the Magi are brought out most vividly in the mere process of working out this lesson, and

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the success of one and failure of the other was found to carry its own moral in the case of more than one pupil. John 14:21 may be assigned as a memory verse to clinch the lesson, and the whole narrative be still further fixed in mind by learning the hymn

As, with gladness, men of old
Did the guiding star behold.

It has been found advisable in most cases to have the work upon these lesson-sheets done during the class hour, the portfolios and



CLASS AT WORK AROUND TABLE

material being kept at the school until a book or part is completed. It then becomes the property of the pupil. When the entire course is finished, the sheets may be bound together in one cover, and the pupil has a life of Jesus of his own construction, illustrated with pictures and maps, and, in many cases of which we know, a highly prized possession.

For such work tables are desirable, although classes have gotten along with lapboards of heavy cardboard. Provision must also be made for keeping the material in an orderly manner. Notion boxes of heavy cloth-covered card or thin wood serve the purpose admirably. They must be large enough to hold the portfolios of the class, a small jar of paste for putting in pictures, scissors, pencils, and such other equipment as may be desired.

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A bit of experience with these lessons may not be out of place as indicating the practicability and value of such work. In one school, where they were introduced with pupils of the intermediate grades, the added interest was shown, not only by greatly improved order and attention during the lesson period, but also by the fact that this period had to be extended to nearly twice its former length, at the request of both pupils and teachers. Still more encouraging were evidences of thoughtful study and definite results revealed by reviews and examinations.

This same general method may be applied to the study of the International or any other series of lessons. Indeed, it is simply carrying farther the idea of questions for written answers already used in many quarterlies. Care should be taken to see that the questions are well suited to the pupils for whom they are intended, and that they really stimulate thought on the part of the pupil.

In these intermediate grades it is, if anything, more important to provide for the application to daily living of the principles discovered. This is pre-eminently the habit-forming period, and training in habits of Christian service is of the highest value. The teacher should cherish one lesson which gives opportunity for carrying its precepts over into action above many whose truths are of more remote applicability. The class should be banded together for various forms of helpful activity. The pastor of the church should co-operate and look upon these grades as the source of material for messenger service. They should be drilled in choirs, and in every way possible be made to feel that they have an active part in the service and worship of the church. Individual pupils also should be stimulated and encouraged to acts of helpfulness and Christian living. Here again due regard must be had to the age and natural activities of the pupil. It is not the gentler virtues—meekness, humility, self-abnegation, and the like—that should most be emphasized. Let the teacher rejoice and take courage if his charges will fight fair and on the right side, if they become imbued with a lofty scorn of what is ignoble, even though that scorn be rather vigorously expressed; above all, if they are truthful and above impure thought or speech.

In this phase of the work particularly it is necessary to remember that teaching is not confined to the classroom. The teacher must

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be the friend and companion of the pupil, co-operating daily in his efforts at noble living; the class should have some organization beyond that of the Sunday gathering. Such organizations as the Knights of King Arthur have much to teach the worker in these grades. Every teacher of boys should read *Work with Boys*, the quarterly magazine of the General Alliance of Workers with Boys.

A few words will serve to indicate how the principle of laboratory work may be applied in the adult classes. With those who have been properly taught in their earlier years, and whose interests are keen and varied, this is the easiest part of the problem. Such students will find new ways of studying for themselves when the subject is mapped out for them. Let them be given the opportunity for really independent, constructive work, and interest develops. We doubt if a better textbook is to be had than that by Professors Burton and Mathews, *Constructive Studies in the Life of Christ*, in which are given references for wider reading, notes and comments on the narrative of the Harmony, and suggestive outlines for a life of Jesus to be written by the student.

Still another kind of constructive work which has been successfully used is to have each student make for himself a harmony of the gospels, taking a suitable blank-book, writing in the headings for the periods and chapters, and pasting under these the appropriate sections of the text cut from two inexpensive Testaments. Space may be left for notes and comments which will add to the value of the work.

The more difficult task is to secure interest and real study from those older pupils who, either through lack of any study at all, or through unwise methods in earlier years, have no interest at all in the Bible. The main point with such persons is to get the story clearly before their minds in such a manner as may arouse interest. They must not be repelled by too heavy demands, nor be still further deadened by mere lecturing in which they take no part. The difficulty is one often met with in Y. M. C. A. classes, and some of the methods which have been successful here may find wider application.

In one such class the Sermon on the Mount was taken up for a series of six informal studies. At the first meeting the class read the text in the King James, Revised, American Revised, and any other

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versions available, noting differences in wording; at the second session they read the text again, noting what was said in it of man's relations to his fellows; at the third, man's relations to God; at the fourth and fifth readings respectively, written lists were made of the things pronounced good and those condemned as bad; at the sixth, each was asked to make a brief list of "the things I propose to do in view of this study." The results of this study, not only in quickened interest in the teachings of Jesus, but in practical life, were highly gratifying.

In another Y. M. C. A. class the leader is now conducting a study of the life of Jesus, using as a textbook an interwoven narrative, *His Life*, prepared by a group of pastors in Oak Park, Illinois. His method is very simple, consisting merely in gathering the class about a table, reading the narrative and asking them to underscore the essential words, and then tell the story in their own language, with the underscored words as guide. A surprising amount of helpful discussion grows out of this simple method of study, while the clear, crisp accounts given by many of what they have read bears testimony to the value of the process.

The forms of practical work which should grow out of adult study are too varied for mention here. All the activities of the church, the various responsibilities which rest upon the older members, should find direct stimulus in the Bible class.

Bible study, like the study of any other subject, can reach its highest efficiency only as it possesses the stimulus of interest, and interest is the feeling which accompanies self-activity, the act of self-expression. The first question of method for any age of pupil should be: How may this interest be secured? It is easier to talk than to teach; easier for the teacher to express himself than to lead others to do so; it is also of less value. The penalty for study without opportunity for self-expression is deadened interest and lack of spiritual results. The reward of the true teacher is the eager student, discovering with great joy those truths which, old as man himself, are yet ever new to each soul that feels their power for the first time, and expressing them in life and character. And the reward is worth the effort.

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HOW SHALL WE TEACH THE LIFE OF CHRIST TO SUNDAY-SCHOOL CLASSES?

I. A COLLEGE PROFESSOR'S EXPERIENCE WITH AN ADULT BIBLE CLASS

The class consisted of young and middle-aged men of varied social position and widely differing degrees of culture. It included a physician, a civil engineer, and an architect, a number of college and theological seminary students, and a larger number of business men, mechanics, and office employees. The great majority were professing Christians. The enrolment was about forty, the average attendance about twenty-five.

The purpose was to test the practicability of securing from such a class genuine effort and real achievement in biblical study, and in particular some definite and coherent knowledge of the life of Jesus obtained chiefly by their own persistent effort.

The chief problem was to select a plan of work that would arouse the interest and secure the co-operation of all. This was no easy task where there was no homogeneity of education, culture, or experience. It is a well-established pedagogical principle that one's capacity to take a further step in the comprehension of a subject is limited by his existing experience; that the new idea must first be translated into terms of that experience in order to be comprehended. This would seem to render impossible the organization and presentation of material so as to adjust it to such varied experience; and without such adjustment there could be no real interest, no permanent incentive to effort.

The solution of the problem was found in leveling down the work required to the capacity of the least cultured, and at the same time selecting a piece of work so well worth doing, so intrinsically valuable, promising such a genuine increase of knowledge, and practical power over the biblical material, as to arouse a strong desire to accomplish it.

In the adjustment of the work to the capacity of the least cultured, certain conditions were obviously imperative. First, the mental

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powers appealed to must be such as not to require extensive culture for their efficient exercise. Second, the ultimate goal of effort must be perfectly clear and perfectly comprehensible, while its practical value must be evident to all. Third, the task assigned each week must be simple and specific. By "simple" is meant that no demand for abstract thought, difficult interpretation, looking up of references, or preparing written work could be permitted. To complicate the task by including any one of these demands would have been practically certain to reduce the actual workers to a small minority of the class. Fourth, the specific work of the teacher must fit into and supplement the work of the class, so that the joint product would constitute a whole to which each would contribute an essential part.

The life of Jesus as presented in the gospels is most admirably adapted to fulfil these conditions. As a subject of study, it presents, roughly speaking, two elements in indissoluble connection—a record of doings, and a record of teachings; and, roughly speaking, the writer defined the work of the class by the first, and his own work as teacher by the second, of these elements. That is to say, the task outlined for the class was to master the facts of the life of Jesus in their chronological order and in their geographical setting, i. e., to know the facts in their *external* relations; while that reserved for the teacher was to reveal, as far as he was able, the *internal* relations of the facts, to interpret their significance in the developing life of Jesus, and to expound the teachings which were the natural expression of that life.

The work outlined for the class satisfactorily fulfilled the conditions referred to above. The mental activity demanded was simply that of the understanding and the memory, and the end to be achieved was exactly defined and perfectly comprehensible to all. The task each week was a perfectly definite portion of the whole, uncomplicated by any further requirement, and, consequently, was perfectly understood; and, lastly, the work of the teacher was the necessary supplement designed to show the inner relations of cause and purpose which conditioned the outer relations of time and place, and to fill them with their true meaning.

The method used was as follows: A harmony of the gospels was selected as a textbook, and every student supplied with a copy at

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the expense of the class. A good map of Palestine was hung where everyone could plainly see it: In the first part of each lesson period the students were tested as to the accuracy and thoroughness of their work. The events and discourses, as indicated by the titles of the harmonist, were reviewed from the beginning by passing around the class from man to man, thus requiring each to review the whole so as to be ready with his contribution in turn; and, again, by sending different men to the map with a pointer and requiring them to review the whole series in its local setting; and, further, by questions intended to test the comprehension of the teacher's exposition and interpretation. In the latter part of the lesson period the teacher took up the particular event or discourse under immediate consideration, defined its relation to its predecessor, and interpreted its meaning.

What was the result? The work grew in difficulty as it proceeded, but it grew in interest also, for many reasons. The fact that order and coherence were appearing out of the confused jumble of their previous knowledge of the gospels, the clear ideas of time and place and meaning as they heard or read the gospels or gospel allusions, the growing pride of acquisition and consciousness of mastery, the strategic value of this outlook, this articulation of facts, for an attack upon the whole problem of gospel history, and, above all, the growing reality and richness of that matchless life and teaching—all these were practical incentives and led to sustained effort through two years to the completion of the task. A remark of the civil engineer is typical of many expressions. He said: "I have been in the Sunday school for twenty years, and I have never learned anything till now." Not all completed the task, but all did some real work, and several could at the close step to the map and give the complete articulated outline of gospel history without an error as to time or place.

GEORGE M. FORBES.

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II. A PASTOR'S SUGGESTIONS ON TEACHING BOYS

In planning a course of study for boys on the life of Jesus, there are some general and special facts of their development that need to be considered. These facts can be only summarized here.

One of the general laws of boy-life is the law of interest. The

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appeal which any literature makes to a boy, whether that of the Bible or any other, is the appeal of life. It is biography, not poetry, prophecy, or essays; actions, not ethics; deeds, not teachings, that get hold. And until the boy is pretty well along in high school, it is the picturesque and vivid, rather than the historical, relations in biography that interest him.

Another general law of boy-life may be called the law of reality. I have just said that it is the picturesque and vivid in biography that attracts attention from a boy. To him life is moving, adventurous, highly colored. The reflective and the passive moods are not his. His mind is so alert and keenly sensitive to moral issues that he reaches them more quickly than his teacher does, and then awaits with surly suspicion and agonizing self-consciousness the clumsy and blunt way by which his preceptor "makes the application." Religion to him is doing, not talking. He does not want to talk about it. He will not be talked to about it.

There are also some special and seldom recognized facts which must modify and define Sunday-school instruction of boys.

One of these is the fact that to him the Bible is trite. It is hard to find a boy who does not know as much about the Bible as he wants to. In almost every other subject in education the element of surprise is one of the teacher's chief aids. The Bible does have some surprises even for a cocksure American boy, but they are not contained in the ordinary Sunday-school quarterly.

As a result of this triteness, and of the fact that the Sunday school furnishes a jolly good opportunity for social reunions, the traditional demeanor of boys is that of inattention and miscellaneous conversation. The teacher who seeks the "point of contact" in football will find it all right, but he will seldom find anything more.

One other special difficulty in teaching boys religion is that the traditional method is one long outgrown and obsolete in all other education. If the question-and-answer method really had value, one would think its astonishing difference from any other kind of instruction with which the boy is familiar might attract and hold his attention. But it does not do so. The boy is getting more and more accustomed in school to the laboratory, objective teaching and manual methods, and these have hitherto been lacking beyond the kindergarten department of the Sunday school.

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With these facts in mind, a successful course for boys on the life of Christ should have these elements:

1. It should deal with the acts, not with the teachings, of Jesus.

2. It should present the life as a heroic biography. The life should be left to make its own impression, and there should be no "moralizing."

3. In method the printed quarterly, the formal question, the homily, must be entirely forsaken for plans that are fresh, varied, realistic, and analogous to those of the public school.

The course of study I am about to outline may be imperfect, but it does contain these three elements.

The class approaches the life of Jesus by a method as near as possible to that by which the German schools study the national heroes of Germany: the method-of-travel study. By means of stereographs they make a journey to Palestine, following the events of Jesus' life by journeys from place to place in which those events occurred. They make the easy transition from the work of the public school, by means of their geographies, atlases, and the announcements of the tourist companies.

At the beginning of an average lesson they are carefully transferred from the scene and events of the last lesson to that of the present. They are shown by a specially keyed map where they are to stand, in the definite spot where the Master wrought at the time under study, and the exact territory over which they are to look. Then, as they visit this spot by means of the stereograph, they are shown just where the Master entered the scene, what he did there, and whence he departed.

They will complete and connect their knowledge of these places and deeds by drawing sketch maps, by using a stereograph of the relief map of the Palestine Exploration Society, and by molding certain contours of territory with clay or paper pulp. This connected knowledge they will carry farther by records in small individual note books, and by novel reviews.

Such instruction not only solves the problems of order, attention, interest, and individual instruction, but it even encourages home work, which in Sunday school has been pretty nearly unknown among boys for some time. The self-expression with the hands mentioned

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above is, much of it, prepared at home; topics for special report and short debates are worked up there; and even some optional work will be thus done by individuals. Instead of the study of short sections of Scripture in the class, long, consecutive sections are given out for home reading, which are to be cut out and pasted in a notebook, making an illustrated gospel or a harmony.

The fellowship instinct has been utilized in making additional reviews by having a "class life of Christ," to which each member contributes a chapter in turn, and by having a "class log," in which each in turn describes the places where he has been.

All Bible study with boys should be supplemented by a rich social class life consisting of a class organization, socials, club work, and camp, and by all practicable service for others. These are the background and the application of the study itself.

There need be no fear that such study is not "spiritual." Inattention and irreverence are surely unspiritual. These methods fit the boys, interest them, hold them, instruct them. The geographical and picturesque, as a matter of fact, become the vehicle of the spiritual. My own experience was that the stereoscope itself was, unexpectedly, a powerful instrument for teaching the individual. Isolated behind his hood, looking as if from a dark room through a window into a strange world, his ears as alert as his eyes, each of my twenty-five boys received impressions that were deep, lasting, personal. I was teaching, not a class, but twenty-five separate hearts.

Working over the material again this fall, I am more convinced than ever of the possibilities of methods involving, as these do, vivid sense-impression, manual self-expression, co-operative activity.

This article will have more practical value if I mention the places where the material for such work can be obtained. The manual methods are described in a pamphlet written and published by Rev. R. M. Hodge, D.D., 700 Park Avenue, New York. An inexpensive bristol-board contour map is furnished by the Atlas School Supply Company, Chicago. Clay for modeling may be secured through any school-teacher, and pulp from any paper-mill. The stereographs are published by Underwood & Underwood, New York, who also publish my textbook.

WILLIAM BYRON FORBUSH.

NEW YORK CITY.

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III. THE PROBLEM OF THE CHILDREN

At this time, when a great army of Sunday-school teachers face a year in which the lessons that they teach week after week are to be on the life and teachings of Christ, it is important that each teacher should stop and ask himself the questions: "What use shall I make of this opportunity? What results may I hope for? And how can I best attain the end I have in view?" Anyone who is a teacher of, rather than a lecturer or preacher to, his pupils knows that both the results hoped for, and the methods used to attain them, must differ in the different periods into which the life of the child is divided.

One of the most important of these periods is that which lies between the primary and intermediate in our Sunday-school grading, known as the junior, covering approximately the years from nine to twelve. We can realize the importance of this period when we remember that it is the great habit-forming period of life; that the ability to read and write, which has just been acquired, must be put into commission for God's work; that this is the age when memory is the strongest and most retentive, the time when the reasoning powers are beginning to develop; and that toward the end of the period comes the age when a spiritual awakening is to be expected—that is, the child may and should come into conscious relations with God and make a public profession of his allegiance. Since all of these things are important, and imply both opportunity and responsibility, not only the lesson-teaching, but everything that is done for the pupil, becomes of major importance.

Concerning the result sought and wished for, of course, as this is the time when the normal and logical outcome of religious teaching is to be expected, that for which all the training of the earlier years is but a preparation, the teacher should expect, and pray and work with the definite purpose in view, so to present the life of our Lord to her pupils that they will be led to wish more and more earnestly to be like him, until the time comes when they will be able to say with the spirit and with the understanding also: "I wish to give my life to him, and serve him always."

Looking at the work for the year as a whole, we must bear in mind that we are not attempting through these lessons to teach history or biography as such, but that our supreme aim is to impress

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upon the minds of the pupils certain truths and principles which will help the boys and girls to make each day's life a nearer approach to the ideal life of Him who is "the way, the truth, and the life." Therefore the mere learning of facts in their order should never be allowed to stand in the way of the pupil's getting the truth which lies in the facts. While this is true, it is also evident that the truth cannot be gained without some knowledge of the facts. The facts are the medium through which the truth is conveyed. Both in order to impress the facts upon the memory, and to fix habits of study and industry, as well as to forestall the mischief which Satan ever finds for idle hands to do, it is desirable that, in large part outside the lesson hour, every junior child should make a narrative book, or perhaps such a book in four volumes, on the life of Christ, illustrating the stories with pictures and maps, and designing attractive covers for every volume. Maps made in sand and paper pulp will help to make the events live in the minds of the children, as they are associated with a country whose hills and valleys they have seen represented, in materials which make relief-work possible. With the map-work should be used the stereoscope pictures, which give so vivid a representation of the land as it now is. Photographs are also useful; for even among junior children many can be found who have never thought of Palestine as a country existing on the surface of the earth today.

It would be a great help if there could be connected with every junior department a geography room, to which one class is sent each week for instruction and the opportunity to make the map themselves. After that work has been done, an event map in their narrative books will mean a great deal more than the ordinary outline map means to one who has never made the map in relief.

As concerns the relative emphasis upon different elements of the story, we shall find, as we teach these lessons, that the simple story of the everyday life of Jesus—that is, the things which he did—will have the greatest influence over the boys and girls who are of an age when interest is centered upon activities rather than upon ideas. The obedience of Jesus to his earthly parents and his heavenly Father, his conquering of temptations, his unselfish and constant ministry to all those in need of any kind, the wonderful deeds which proclaimed

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his divinity—all these will more nearly touch the experience and interest of the child than will such didactic teachings as the Sermon on the Mount. It is not to be inferred that the teachings of Jesus should be ignored. Many of the parables are of vital interest to juniors, and the truths taught through them are suited to their comprehension; but if one had to choose between the life of Jesus as represented by the things which he did, and that life as manifested in his teachings, there can be no question as to which would be the more helpful to children of this age.

Concerning the method of impressing this truth in teaching, it is generally true that junior children gain more from a truth that is presented to them suggestively through a story, than from one that is pointed out to them in a direct application. If allowed to make their own application of a truth, they are more likely to take it into their lives as a living principle than they are when the truth is forced upon them from outside. This fact indicates a general policy that should be pursued by the junior teacher; that is, making the truth so evident, as the story is told, that the child cannot fail to see it for himself, and then leave it to make its own impression. But there are times when the application may, and should, be made directly, and this, when carefully done, has a great influence. But many conscientious teachers in the past have thought that they were not doing their full duty unless at the close of every lesson they applied the truth directly to each pupil, and even urged the pupils every Sunday to give themselves to Christ. Aside from the monotony of such a course (and all children detest monotony wherever they find it), it has a tendency to produce the very opposite from the result desired, in that it often awakens rebellion against what is urged.

If the teacher plants the seed, which is the Word, in a way which accords with God's laws for the development of the child's character, the result may be trusted to the Lord of the harvest. It would be unwise as well as unnecessary either to urge the child to let the seed grow, or to dig up the fallow ground to see what condition the growth is in. The results are with God, and he will take care of them, if we watch the child lovingly and pray earnestly for guidance in dealing with him in this critical time.

JOSEPHINE L. BALDWIN.

NEWARK, N. J.

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BOOKS ON THE LIFE OF JESUS[1]

THE LAND

Smith, G. A. Historical Geography of the Holy Land. Eleventh edition. New York: A. C. Armstrong & Son. Pp. 720. $4.50.

Stewart, R. L. The Land of Israel: A Textbook on the Physical and Historical Geography of the Holy Land Chicago: The F. H. Revell Co. $1.50.

Bartholomew, J. G. Topographical and Physical Map of Palestine. Edited by George Adam Smith. New York: A. C. Armstrong & Son. Mounted on cloth, 36×54 inches. $3.50.

Osborn, H. S. Map of Palestine, and Other Parts of Syria. Oxford, O.: Oxford Map Publishers. Wall map (9½×6 ft.) for large rooms. $10.

THE TIMES

Mathews, Shailer. The History of New Testament Times in Palestine. New York: The Macmillan Co. Pp. 218. $0.75.

Riggs, J. S. History of the Jewish People in the Maccabean and Roman Periods. New York: Charles Scribner's Sons. Pp. 317. $1.25.

Schürer, Emil. The Jewish People in the Time of Jesus Christ. New York: Charles Scribner's Sons. 5 vols. Pp. 2,065. $8.

THE LIFE AND TEACHINGS

Stevens, W. A. and **Burton, E. D.** A Harmony of the Gospels, for Historical Study; in the Revised Version, with readings of the American Revision. New York: Charles Scribner's Sons. Pp. 283. $1.

Sanday, Wm. Outlines of the Life of Jesus. Charles Scribner's Sons. Pp. 241 $1.25.

Rhees, Rush. The Life of Jesus of Nazareth. New York: Charles Scribner's Sons. Pp. 338. $1.25.

Edersheim, Alfred. The Life and Times of Jesus the Messiah. New York: Longmans, Green & Co. 2 vols., pp. 1,524, $2; abridged edition, $1.

Weiss, Bernhard. The Life of Christ. New York: Charles Scribner's Sons. 3 vols. Pp. 1,224. $6.75.

Holtzmann, Oscar. The Life of Jesus. The Macmillan Co. Pp. 556. $4.

Dawson, W. J. The Life of Christ. Philadelphia: George W. Jacobs & Co. Pp. 452. $1.50.

Burton, E. D. and **Mathews, Shailer.** Constructive Studies in the Life of Christ. Chicago: The University of Chicago Press. Pp. 300. $1.

Stevens, G. B. The Teaching of Jesus. The Macmillan Co. Pp. 190. $0.75.

[1] For other books, and the characterization of those here named, see Votaw, "Books for New Testament Study," *Biblical World*, October, 1905, pp. 271–320.

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The Institute of Sacred Literature

AIDS TO THE STUDY OF THE LIFE OF JESUS

Many of those who will take up the study of the life of Christ January first, either under the necessity of teaching it or for personal study, will wish for special guidance in reference reading, textbooks, methods and devices for teaching. All such will be glad to see a brief summary of the possibilities of assistance in studying or teaching this subject offered by the *Institute of Sacred Literature*. Those who wish outlines and directions for class-work or for home study, demanding only the use of the Bible, and consuming not more than twenty minutes a day, should examine particularly courses 1 and 2 described below. Those who wish guidance in outside reading should avail themselves of a choice from courses numbered 3 to 6. Those who are ready for thorough study of a university grade, will find what they desire in the thorough correspondence courses. Churches and schools who wish to benefit the community in which they are located and arouse a general interest will perhapsfind a lecture course more effective.

1. An outline course on "The Life of Christ," based upon the four Gospels. The material is arranged for daily study and the method is historical. Only the Bible and the Institute pamphlet are required and the work can be accomplished in fifteen minutes a day. This course just issued in a new edition, contains in each volume, besides directions for study and review questions, a map, dictionary of terms, and programs for club work.

2. An outline course on "The Social and Ethical Teaching of Jesus." A study of the teaching of Jesus as presented in the four Gospels, touching the essential social and ethical relationships of life, such as faith, repentance, sin and punishment, the fatherhood of God, the brotherhood of man, wealth and the state, the kingdom of God, etc. The course is arranged for daily study and may be accomplished in fifteen minutes a day.

3. In the popular "Religious Education Reading Course," organized this year, four months are spent upon books pertaining to the life of Jesus, the reading of the Gospels of Matthew and John, *Jesus' Way*, by Hyde, and *The Life of Christ*, by Dawson, being required. The monthly Postal Bulletins give many suggestions for work and thought. The course may be begun with the December work which is the first month in which the life of Jesus is taken up.

4. A professional reading course on "The Life of Christ." This course is designed for those who wish to read the best books on the life of Jesus and who

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are not afraid of some rather technical material. These professional courses are primarily arranged for ministers who wish to keep in touch with the best literature in theological lines. The helps furnished are of the nature of scholarly reviews of the books to be read. The list on the life of Christ contains twelve volumes. It may be read in whole or part as the student wishes. No reports are required.

5. A professional reading course on the teaching of Jesus. A course similar in character to course 4, but laying emphasis upon the teaching, rather than upon the historical life, of Jesus. The list contains ten volumes.

6. A professional reading course on "Christianity and Social Problems." A course taking up the teaching of Jesus and of later Christianity in its special relation to modern social problems. The list contains nine volumes.

7. A thorough correspondence course of university grade on "The Life of Jesus," based upon the four Gospels. The textbook is the *Constructive Studies on the Life of Christ* by Burton and Mathews. The work is done by correspondence, but is of the same character as that carried on in the university classrooms.

8. A correspondence course on the "Gospel of Luke," similar in character to course 7.

9. A correspondence course on the "Gospel of John," similar in character to courses 7 and 8.

10. Research courses or informal correspondence courses on "The Life of Christ," the social teaching of Jesus, and the Messianic hope in the New Testament.

11.[1] The following lecture courses touch closely "The Life of Jesus:"

Two courses by Dr. T. G. Soares; "From Malachi to Matthew," and "The Significance of Jesus."

Two courses by Professor Shailer Mathews: "The History of New Testament Times in Palestine," and "The Social Teaching of Jesus."

Two courses by Professor C. W. Votaw: "The Life of Jesus," and "The Teaching of Jesus."

One course by Professor H. L. Willett: "Journeys in the Holy Land."

[1] This is only a partial list of Lecture Courses, further information concerning which can be obtained from the Lecture-Study Department of the University.

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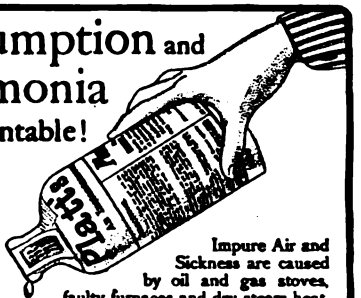
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